

Friday, September 11th, 1846. This day I have reached my legal majority. I have now completed my twenty-first year. My years are like the mile stones upon the road of life - passed by and forever left behind. Then at regular intervals they appear on recollection, but from the stern reality of the fact they will never more be seen. Association, imagination and the powers of memory will often in my future course bring them to mind, and sweet and sad scenes will often be together spread upon the canvass of retrospect. Sin and holiness will then be seen - deformity and beauty - unbelief and faith - iniquity and religion. At first it appears like a picture which I cannot with pleasure gaze upon, but I reflect that here I should gather wisdom, and solemn lessons of warning and encouragement. And tho the crimes of my days have infinitely surpassed any good acts that I have performed, yet the grace which brightens the blackness of this scene should through my thanksgiving redound to the glory of God. The past has fled - the future is dark, uncertain - I know not whether I shall ever enjoy it. The present is now and is alone that with which I have to deal. What then do the word and providence of God behoove me to engage in? What wilt thou O Lord have me to do? I am not legally trammelled by any influence. I can act as I please - go where I please. I trust that I have examined my duty carefully and seriously, and I think that I have the mind of the Lord. And my duty seems clearly to urge the claims of the heathen world. In the first place, the command of Christ enjoins it upon all his ministers to preach the gospel throughout the world. Some therefore must remain at home - others must go to the heathen. Now in this seminary, and this is the fairest example in behalf of the heathen, in our land - there are in our class but four others who, men as far as I can learn, have decided to go to a foreign field. Baldwin and Hodge to China, and Forman and Owen to India. Surely in a class of fifty the proportion is small, the claims of a dying world are too important to meet with so feeble a response. Others then should go, and what should hinder me? For I stand as one of God's soldiers ready to do his bidding. If he say go, I must go. If he say come, I must obey. If he say do this, I must do it.

Now I can of course have no direct revelation from heaven as did the apostle Paul, and must obtain all my special instructions from the providence of God in answer to prayer. The general direction to me, as to every candidate of the ministry is, "Go preach the Gospel," "preach it everywhere, wherever you can do most good and most glorify God. It is not the instrumentality, (which may be weak, as in my case) but the power of God which converts. Let that power be exerted by the instrumentality which I exert, and it can effect as much as in the days of Paul and Peter. I am but a tithe of my father's children, shall not that tithe be as willingly offered by the gift of faith as it was by the father of the faithful, for it is given to the same Being and for the same end, viz. to glorify God?

But what are the specific reasons which should induce this act which I contemplate?

1. The subject has long been uppermost in my mind, and from the moment of my hope in Christ, the state of the heathen has loudly called upon me for succour and aid. I have felt it often with great force. Whenever reading the report of missionary labor, or listening to a sincere appeal upon our prayers and sympathies my heart has arisen within me with an urgent longing to join the ranks of those who are preaching to the heathen, and with a hope that at some future time my lot might there be cast.

2. In connection with this I might mention the fact that I have never from that time given up this hope, and it has been only in my hours of greatest worldliness and love of ease that I have at all doubted as to my likeliness to go. Here too I might mention the fact that, as far as I can read my own heart, when my piety has been most pure and fervent, then the hope has waxed most strong, and my feelings have been most directed here. My own heart does know one thing which a love for the work, an act of self denial which perhaps

had better be buried within my own bosom.

3. The warm missionary feelings which have characterized my life for the last year. Ever since reading the life of Harriet Newell, and those of Mr. Judson, Boardman, etc. the missionary flame has burned with a brightness never before experienced; and this I note as a peculiar mark of Providence, because it was so prominent at the very time when the trials and burdens of missionary life were so near. If it was not my duty I surely would have shrunk from this question at such a time.

4. No obstacles of any formidable kind have intervened. My health of which I at once time had great fears has been uniformly good, and there is no difficulty in the way at present. I have a constitution elastic enough I think to endure the heat of India, and enthusiasm enough in my constitution to press forward in my duty. I don't think that I am deficient in hope, though I feel that this grace should be much increased. My facility to acquire languages, cast thus when it will be so necessary necessary, will be sufficient for any obstacle which a foreign tongue may present. Neither have my friends or any of them stoutly opposed this my evident duty, and I would not be called upon to support my aged parents in their declining years. It is true that I must encounter a sad trial, not only in giving up the comforts and luxuries of life never more to enjoy them, which have thus far been so bountifully lavished upon me, but also to bid farewell to so large a circle of relatives and friends with which God has blessed me. Yet "he that loveth father or mother more than me is not worthy of me" etc. In connection with this

5. I have hope that this act of public dedication to missionary work may have a happy and blessed influence upon my friends and the community among which I dwell. I have every reason to believe that I am warmly loved by my own family, that I have many warm friends in Newark and elsewhere, and that I enjoy the respect of all who know me. Whether this be owing to my intrinsic worth, piety, education, or to the unsullied and esteemed character in general of my father, or to the wealth or respectability, or honorable character of the whole family, I cannot say. Probably all have their influence. Such an act as this will lead my brothers and friends who are not pious to see the reality of religion in this act, and lead them I trust to reflect that if it is worth my while and clearly my duty to forego all my American pleasures for the sake of preaching to the heathen, it surely should have a deeper hold upon their minds, and lead them I pray to the Saviour who died to take away sin. And then too there has never been any one from the circle of my relatives who has engaged in this undertaking. Perhaps God will incline the hearts of those I love to follow my steps. This I have the more earnest hope for, since I will be then the first male missionary who will have left Newark for many years. I do not now recollect a single one at any past time. This will, I trust and pray, awaken in Newark and among my friends a greater missionary spirit, that their prayers, their alms and their labors may be more freely spent for the Masterx heathen. Perhaps by preaching in Newark on this subject and urging others to go, I may, myself being a lively example of my doctrine, induce some of the young to follow in the same difficult but glorious path. I trust and hope that the influence may not be lost.

6. I think, so far as I can judge of the peculiar features of my mind, that my qualifications for missionary work are greater than for labor at home. Going thus among a new race to me where my office work will ve to all intents published upon my visage, and where the Hindu is not indisposed to talk about some kind of religion, the natural timidity and fear of man which I possess, will have no occasion to cause me trouble. I am not insensible to the buffetings which I will have to encounter, but I think that I will have more heart to labor faithfully than at home. Especially will this be so

7. When I reflect upon certain peculiar sins which will then have no cause to be developed, as temptation to indulge in them will be less trying. The immediate work of preaching the Gospel will be as it were forced (sweetly, I

hope) upon me, and the cares of the world which here distress me will there exert but little influence.

8. Then too I think that the promises of the Gospel to the missionary, as such, will have greater tendency to encourage me than all others. A hundred-fold more of peace and joy in the H. Ghost which will be granted to the faithful servant who gives up houses and brethren and lands, etc. and will afford me more happiness than all the flowery beds of ease which I could here enjoy. The reflex influences of missions is a subject in the consideration of which my soul takes great delight. "He that watereth shall be watered also himself."

I trust that above all these reasons I am actuated by an ardent love to God and an earnest desire to do the souls of the heathen great and lasting good. They need instruction, and when God says who will go to them, I feel that I must answer, "Here am I, send me. There are other reasons doubtless weighing in my mind, not however so prominent as the above if they were fully developed.

There are one or two things in opposition to all this which sometimes distress me:

1. The heat of the climate. This however should not so much distress me, as others no more able to endure it are now in the hottest stations. Such as Owen at Allahabad, etc. And then my frame is elastic and can I think endure much.

2. My want of a more fervent and devoted piety. Oh what a requisite this is. How could one preach the Gospel to the heathen without a lively sense of its operation in his own mind. But this objection would equally obtain if he were to remain at home, and there will be greater means to increase it by the present and constant sense of this great duty. Surely I cannot neglect my soul with such a reality as preaching to the heathen starving me in the face. The Lord is my sun and shield, he will give grace and glory, no good will he withhold from them that walk uprightly. I will seek him with my whole heart, and trust the gracious promises of his word. For this end I have consecrated this day as one of fasting and prayer, and hope that the influence of it will not be lost, but that I may be more holy and zealous, and faithful, and hopeful than ever before, that my piety may burn brighter and brighter unto perfection. I am oftentimes distressed lest it should be romantic feelings alone or excitement, or some unworthy motive without sufficient forethought, or counting the cost, which actuates me in my resolve. If this be so, how wretched my condition, but I hope not. The feeling, the desire to become a missionary has been too long and severely tried to warrant me in the belief that I have harboured any such improper and wicked a motive. Yet Oh God, do thou search me and try me, and expose to my view in the glass of thy mind, through the lamp of the H. G. my real and true conduct, that I be not deceived.

3. I am aware of my lack of judgment, my want of untiring industry, stern perseverance, my discouragements, but these I think will be dissipated as age increases. Who can expect in a youth of twenty-one a maturity in these most requisite qualifications?

4. The last and most trying objection at the present is the lack of acquaintance with any one who would be suitable for a companion and wife, one to sympathize, and love, and encourage, and cheer me and make me happy. God has so established my social feelings that life would present but a dreary waste without the consolations and love of a well qualified missionary's wife. Yet I can but hope that God would answer the prayers which for so long a time have ascended as to this matter, and bestow upon me the very one for whom I have so long and yet so unsuccessfully sought.

Thus stands the question, and if no obstacle at present unforeseen intermit, my decision is to be a foreign missionary. God grant it. Amen.

Dear Mr. Speer -

I send herewith different papers with reference to the school which will speak for themselves. I realized immediately that the estimate I gave you for the whole number of pupils during the past 25 years must be far too high. But with the data which we have I have now made a careful estimate which we think must be very nearly correct. The whole amount of the yearly enrollments for the past 25 years is 2715. Making the necessary reductions for

The names which are
 repeated during two or
 three years, and in the
 case of many of the girls
 for four or five years in
 a few instances even more
 we find that there have
 been a few more than
 five hundred women
 and about 100 girls
 in round numbers fifteen
 hundred may be
 considered a correct
 estimate for the 35 years.
 Of the 38 women now
 in school 34 have come
 this year, 12 last year
 and I have been with
 us three years —

33 of the girls are in this school
 23 " " " " 2nd yr
 24 " " " " 3rd yr
 20 " " " " 4th & 5th yrs

Of 140 pupils 73 have
Christian relatives -

29 are Church members.

The whole number of
those who have united
with the Church since
the School was opened
is 941. This however
does not give the full
number of Christians, as
some are members of the
Church where they came
and others have been
received into other churches
after leaving here & some
are presented for joining with the Church
by ^{the} ~~the~~ ^{parents} of those who have
studied here have
been employed by
us or other Missions as helpers.

Teachers & Bible Women -
I send also the Curriculum
you will perhaps think our
range of studies limited
but I hope you will approve
of it - the specimen of their
yearly record of grades in
their different studies is also
sent - I regret that there
was any occasion for mentioning
financial matters in connection
with the School - For two years
the Mission has asked that our
allowance for the current expenses
of the School might be increased
and our request was seconded
by the ladies at home but
has been refused by the
Board - and we have been
told repeatedly that what
we have is a generous allowance
This seems strange as it
is less than one half of

What the Board offers to
allow for a preparatory
School for 68 boys. and
all that we have asked
was only $\frac{2}{3}$ of \$2240. gold
which this offer would allow
for a boys' school only
half as large - I hope
however that ere this the
question has been decided
differently at home and
that this year our allowance
may be sufficient to
continue the school without
reducing the number
of scholars. If however
we should be obliged
to do this the building

would not be too large
as it is for the accommodation
of the many women
who come in from
the country to attend
the quarterly meetings and
who have no other place
to which they can go.
Dropping all these details
will not mean for
Yours sincerely
L. Rogers.

Estimate for 1897 & 1898.

(U.S.G.)

Salaries & teachers	\$ 53.2	=	\$ 290.00
" Servants	295	=	155.26
Board of 120 pupils @ 13. ⁰⁰ / ₁₀₀ each	1800	=	947.37
Lights	38	=	20.00
Fuel	190	=	100.00
Berks &c	95	=	50.00
School supplies & other expenses	117.50	=	61.85
	<u>\$ 3087.50</u>	=	<u>\$ 1625.00</u>

SCHOOL TREASURER'S DISBURSEMENTS.

of the True Light Seminary Canton China

Date May 1st 1895.

1. PROPERTY—Grounds Improvements.

House “
New Furniture,

2. TEACHERS—Salaries,

360.00

3. RENT—Rent,

Repairs,
Taxes,
Insurance,

4. SCHOOL FURNITURE AND APPARATUS (New),

5. SCHOOL SUPPLIES—Books and Stationery,

6. OTHER—EXPENSES,

7. BOARDING DEPARTMENT,

Furniture—Repaired or Replaced,
House Supplies,
Light—Oil, Gas, Electricity,
Fuel—Coal, Wood, Oil, Gas.
Water or Water Tax,
Food Supplies,
Servants and Labor,
Laundry,

16.00
144.00
1340.00
120.00

1980.00 (Mexican)

8. STABLE OR BOAT,

9. SPECIAL,

Made out by H. Hayes
Treasurer.

SCHOOL TREASURER'S

DATE.	PERSON PAID.	Cash Paid	Property, Grounds, and House Improvem'ts	Teachers Salaries	Rent, Repairs, Taxes, Insurance	New School Furniture and Apparatus	School Supplies, Books, Stationery	Other School Expenses, Library Piano
	<i>Teachers</i> <i>Lights</i> <i>Fuel</i> <i>School Supplies</i> <i>Servants -</i>			360. ⁰⁰				

DISBURSEMENTS

Account of Expenditure May 1st '95. to May 1st '96

Salaries of 8 Teachers \$ 652.00
 " " Servants 295.00

Board of 110 pupils 5 mos at \$1.50 per mo 825.00

" 40 " 4 " " " 240.00

Steamer fare to Macao & return 40.00

House rent in Macao 4 months 48.00

Lights 13.00

Fuel 98.00

\$ 2110.00

Received from Mission Treasurers

Teachers \$ 360.00 { \$ 1980.00

Other expenses 1620.00 {

$$\begin{array}{r}
 906 \\
 \underline{130} \\
 27180 \\
 \underline{900} \\
 197780
 \end{array}$$

Mr. R. E. Speer,

$$\begin{array}{r}
 750 \\
 \underline{120} \\
 23400 \\
 \underline{780} \\
 1014
 \end{array}$$

RECEIVED.
APR 20 1901

MR. SPEER.
The Name

Hagerstown
Md

Wm D. Speer

The man Groh is a ~~man~~ person of no standing in this community. He is an unbeliever in everything except in D. McIntosh Groh. He has a small dry goods store but has always time enough at his disposal to spend with any innocent victim who will listen to him at street corners or in offices as he rates against everything Christian especially the Bible and the Ministry. A magistrate before whom he had to make an affidavit told me that on one occasion he wished to use a

copy of Shakespeare instead of the
Bible saying that it was just the same
to him. Finding it very difficult now
to get hearers — one experience being
enough for most of his victims — he has
betaken himself to the method of getting
readers, which necessitates him ^{often} ~~getting~~
insertion in astut prints a very typical
instance of a prophet who has no honour
in his own land.

Here he gets a fools pardon. This outline
will give you a fair idea of the man
I have never met him personally but some time
ago I noticed a letter from him in one of
our papers in re the entertaining of the
Ministers at the Methodist Conference
whereat the Teachers of the County meeting
later had to entertain themselves. I intended
replying but finding the position of the
man and his desire for cheap notoriety
I refrained. Faithfully yours
E. Boyle

Nov 14th

Citizens Bank,

M. COLLINS, PRESIDENT, P. M. COLLINS, CASHIER

PEOTONE, ILLINOIS.

RECEIVED
JUL 3 1901
MR. SPEER.

July 1. 1901

Robert E. Speer
156. 5th ave New York -

Dear Brother, I note your little
book-let. "The present missionary
Appeal to the Church" -
as an offset to what you say -
read Gilbert Reid in the "Forum"
on the "Ethics of the Cost" - Let
me suggest his withdrawal as a
missionary of the Protestant Church
of that sort of Christianity
worked out in the life - by those
fellows - calling themselves missionaries
the sooner they are recalled to
their place to men of Christ -
the better. -

Yours X
William

Pittston, Pa., Oct. 20th 1900.

Mr. R.E. Spear,
156 Fifth Ave., N.Y.

RECEIVED,
OCT 22 1900
MR. SPEER.

Dear Mr. Spear:--

Sorry I was not
at home when your letter
came. Supposing that the Synod
of New York would continue
in session at least until Fri-
day night, & went up Thursday
afternoon, arriving in time for
the evening session, which proved
to be the last of the synod & afforded
no time for an extra speaker.
I met many old friends & made
many new acquaintances, &
received numberless invitations
to speak, none of which did
I accept definitely as I must
first talk with Dr. Brown & the

rest of you in New York. Heard
that you spoke in Geneva Wed-
nesday evening & am sorry not to see
you.

As to your inquiry about
"looting," you will find very
nearly what you want, I think,
in the N.Y. "Sun" for Oct. 18th. There
is much in this article which
I am very glad to see, especially
as it is not written by a mis-
sionary. Having left Peking
Aug 21st but one week after
our relief, I cannot flatly
contradict the statement
quoted from the "Tribune," tho
I have no idea that it is true.
I do not believe, in the first place,
that any ^{Protestant} missionary was
found carting that quantity
of furs & antique furniture.

to his home; nor do I believe,
in the second place, that any one
of them would have lied about
his authority. That a great
deal of "looting" has been done
by missionaries, I have no
doubt. We "looted" all sum-
mer, that is, we took possession
of everything within our
lines which we needed for
food, clothing or defence.
We covered the backs of al-
most all our native converts
from native stones, for most
of them fled to us stripped
of everything except one or
two garments. We fed them
with rice from Chinese shops
as the Chinese had deprived
them of their own food supply

and of all means of
obtaining more. We "looked"
thousands of dollars worth
of silks & brocades, & made
them up into sand bags &
flour bags. As to the time
subsequent to the siege, so
far as I am aware, the
same principle held. We
brought home with us three
^{from one of the compounds assigned to the}
^{missionaries by authority of U.S. Minister General,}
fur garments, for which
no money had been paid to
their fugitive owner. Why?
Simply because the Chinese
had deprived us of every
warm garment we had pos-
sessed, & we had no oppor-
tunity to provide for our
voyage. During my conval-
escence from typhoid fever at

3

sea, one of those garments
proved absolutely essential
to my health & comfort.

As for those who remained
ineking, the food question
was already a serious ques-
tion when we left. With hun-
dreds of native Christians,
homeless, penniless, with
~~no opportunity~~ ^{unable} to secure
work, without clothing or
bedding for the winter, and
~~not~~ prevented from securing
such things for themselves,
The missionaries have no
other resource than the
so called "looting" of things
which have ^{for the most part} ~~usually~~ been
forsaken by their owners,
and which must be seized
now or never, as they will

otherwise be carried off
speedily by foreign soldiers
or Chinese looters. It
should also be remembered
that among the necessities
thus looted might be many
articles of great value. On
the same principle on which
^{when} the besieged made up silk
brocades & damask linen
into sand-bags, for lack
of the ^{cheaper} ~~same~~ materials, it
may be necessary for the
missionary to "loot" for him-
self & the native Christians
under his care, garments
of fur & of silk, valuable
bowls & plates & other utensils
simply because the cheaper

Cannot be found.

It should be said, more over, that when we left Peking, ^{almost} the only "looting" done by missionaries was done from deserted ~~houses~~ residences; and it ~~was~~ ^{had been} decided by vote to pay the full market price in cash for all supplies taken, whose owner could be found; and this in spite of the fact that the Chinese had stolen or burned all that we possessed, and, with few exceptions, had aided and abetted those who had sought by every means to destroy our lives. That there had not been individual violations of this

rule, I dare not assert; but
that the missionaries have
been prominent as "looters",
or have sought out the choicest
fabrics & vases & curios for
themselves, I can unhesitat-
ingly deny.

We are all in very fair
health & my strength is al-
most up to the normal once
more. Hoping soon to see you,

Yours fraternally,

Courtenay H. Fenn

You have, I presume, seen Major
Conger's letter of testimonial to the
Am. missionaries.

Many thanks for your personal
greetings, sympathy & prayers,

'The profits of the _____ factory again surpassed \$1,000,000. For the past two years it has been running night and day with scarcely any intermission. The number of hands employed is 2,500 and the following is the wage table per day.

Men.....	15 to 25 cents
Women.....	10 to 15 cents
Boys (about 15 years).....	10 to 15 cents
Girls....(about 15 years).....	5 to 10 cents
Small boys (about 10 years).....	5 to 10 cents
Small girls (about 10 years)	3½ to 5 cents

'The working hours are from 5:30 A. M. to 5:10 P. M. and from 5:30 P. M. to 5:30 A. M. No meals are supplied by the factory. It will be seen that the company is in an exceptionally favorable position, with an abundant and absurdly cheap labor supply to draw on, and no vexatious factory laws to observe; it is not surprising that their annual profits have exceeded their total capital on at least three occasions.'"

Temporary Home of the South Chihli Mission,
Lin Ching, Shantung Prov., Jan. 6, 1900.—

Dear Friends—

The trouble with the United Frats, or the "Boxers," about which I wrote in my November letter still continues. At one time, immediately after getting that letter off, it was deemed quite likely that we should all need to face the winter and start for Tientsin. December 1 was the day set for raiding us at Lin Ching. You know there is quite a strong station of the American Board Mission here. The compound which we have rented of them is one they used to occupy in the center of the city—their new large compound is at the north edge of the city on the high bank of the Panat-river. This compound (buildings within high wall enclosure) was considered safer, being opposite the military yamen, and some of the valuable of these friends were sent here for safety. Our own little mission and especially the other missionaries here and at Pang Chuang emphatically urged me not to leave at this time as I might be needed any day.

Thank God our own field of South Chihli—a short day's journey from here gets us into the beginning of our territory,—tho so near, has been as yet but little disturbed. And seven colporteurs have been steadily at work sowing the Gospel seed. Yet they show a good deal of courage going out thus.

Many letters by courier and many telegrams have passed between the Am. Bd. missionaries and the U. S. minister, Mr. Conger, at Peking. The native Christians are suffering severely. The way they "endure hardness" has won my admiration. I need to wonder how much Christianity there was in some who said little and were often stumblers in many ways; but broken bones and scarred faces and the taking cheerfully and even joyfully, the despoiling of their goods tells more than any amount of mere talk. Scores and even hundreds, men, women and little ones, for Jesus' sake and the Gospel that they love, have been robbed and oftentimes beaten, and ruthlessly driven from pillaged and burning homes into the bitter cold of mid-winter.

I propose here to copy a part of the last letter sent Mr. Conger by Dr. Arthur H. Smith (author of that world-wide book "Chinese Characteristics"). Other letters give more harrowing instances of suffering, but I give this because it is the last and because from it you can gather very truly the helpless condition of the Chinese government.

2 The letter reads as follows, save that I take liberty to change some Chinese terms ^{and} spelling to render pronunciation of names easier if possible &c. The date is Pang Chuang, Dec. 30 '99 ^{and} the address is Hon. E. H. Conger, U.S. Minister Peking.

Dear sir - I think I mentioned to you in my letter of a week ago, that there were alarms about an attack meditated on the village of Ho Chia Tun. ^{in Sha Chin} by a band of Boxer ruffians ^{from Ching Ping}. The evidence that mischief was intended was so strong that we thought it prudent to address a letter to each of the district magistrates, letting them know of the matter. These letters were delivered Dec. 24th & 25th.

The Ching Ping official was enjoying his birthday ^{and} did not deign to reply or even a card of acknowledgment. The Sha Chin official wrote the next day to say that he had arrangements by which he could stop any threatened difficulty. He is the same man who wrote to us about a month ago not to listen to the talk of silly children ^{and} old women, - the same style of reply made to complaints by the late governor. (This governor has just been recalled to Peking for inefficiency, in large part thro the efforts of Mr. Conger. H.) He also told us to "rest our hearts", ^{and} all would be well. ... The following morning, - 28th, - the Boxers appeared at the village in a force represented as between one ^{and} two hundred, of whom perhaps thirty were cavalry. They divided into squads, one party making for our

chapel ^{and} school house, the doors of which they broke in ^{and} proceeded to loot the place, carrying off everything, pulling out the window frame ^{and} burning them with the doors for fuel. Directly in front of the chapel is another yard with a commodious house owned by the mission ^{and} used as our private headquarters for this district. It was fitted up for a temporary home with furniture, cooking utensils, bedding &c. &c. This place was also looted ^{and} wrecked. One party of the pillagers made for the house of the helper who lives in this village, which house they ^{entered} ^{and} pillaged, but did less damage than elsewhere, owing to the vigorous remonstrance of the headmen who feared that if burned the house would set fire to others adjoining. The members of the family escaped over the wall, the young daughter of the helper (a pupil of our Girls School having unbound feet) having a narrow escape from capture. (Her big feet were seen ^{and} the bandits gave her chase but a neighbor woman mercifully rescued them the child was here ^{and} thus saved her. H.)

3. A third exploit was to attack the premises of a wealthy man near our chapel, on pretence that he is one of our members, which all the villagers declared he was not. But his place had too much booty to be spared, so a large part of the day was spent in pillaging it, a large sum of money and a great quantity of household effects being carried away. These proceedings were interspersed with the inevitable eating, drinking and fallover which form an essential part of the Boxer social code. After the band had once left and returned to carry off several cartloads of this man's goods, the villagers became excited. Some one ordered the village gong sounded, and the population armed with hoes, picks, poles and pikes came out in great numbers to resent this irregularity in the procedure. The plunder of Christians might be well enough, but miscellaneous spoliation of rich men might be inconvenient. The few Boxers who still remained were attacked by the villagers who surrounded and captured several horses and three men. One of these they killed, with his own sword and it is said finished by cutting off his head with a straw cutter. Another escaped and a third was tied up.

Somewhere about this time the district magistrate made his tardy appearance on the scene to "rest the hearts" of those concerned. He was taken over the ruined premises by our helper, and also over those of the despoiled rich man, whose case he at once promised to attend to. No suggestion of going to any such extremity in the matter of our church members was made. The General Ma who was present with his soldiers, is the same man of whom I wrote before, who asked why the house of a certain Christian was not burned as well as pillaged. He is reported recently to have sent word to the leader of the Ching Ping Boxers that they would do well to avoid each other, in which case neither side would be embarrassed! We are telegraphing to Mr. Hamilton (of Pres. Mission) at Chi nan in the main facts asking him to get a declaration of policy from the new governor. (This is General Yuan who Mr. Smith ^{considers} one of the foremost and one of the coming men of China H.) The constant and heavy falls of snow have made communication difficult and no word has come as to his action on taking over the seals on the 26th. We hear of more fighting between Boxers and soldiers.

4) in the Province of Chihli to the west of us. Twenty Boxers were captured and one was killed about 70 li (23 miles) west of here. There is a large force of soldiers at the London Mission headquarters at Asiao Chang and the Generals are to consult about active measures. Meantime the movement is spreading into new countries to the west and south unhindered.

We cannot hear that anything has been done at Shen Chou as ordered so long ago. Word has just come of the looting of another family of our people at Chang Su Ma, where the chapel was demolished two weeks ago. We are extremely solicitous to have the leaders there arrested. The magistrate has been utterly useless all through... In all Chinese matters there is fatal delay.

The Presbyterian Mission had had 65 families looted up to Dec. 18 and the London Mission to the west of us about 90 up to yesterday and fresh cases daily reported. We desire information as to the best way to proceed in getting these numerous cases before the Chinese. If we send in detailed statements to the local officials they still simply deny that anything was lost, ignoring the whole matter.....

January 1st 1900. Last evening three men came to us from the looted village Ho Chia Tun, half frozen, and bringing a complicated tale of woe. After the fight of the 28th the magistrate remained for a time for consultation with the headmen of the village, then returned to the city taking the single prisoner, but leaving no definite instructions what to do, except that he expostulated with General Ma against fighting with the Boxers on any account whatever. The result was to encourage the latter to believe that they were to have things all their own way.

The ensuing days have been occupied with the exchange of notes between the Boxer commander, a Kao Tang man whose name is well known, and who is responsible for much of the mischief, and the village headmen. One of these is a friend of the Boxer captain, and he has arranged it so as to save the "face" (i.e. not to be put to shame) of the latter and also of villagers who are not Christians. In the first note the Boxers apologized for robbing one not a Christian as a "mistake", and offered to restore the spoil, which the victim puts at 500 taels (ounces) of silver and much property. Later on the happy compromise is definitely affirmed to have been agreed upon. The Boxers

5) we to gather an army of as many hundreds as possible, & then make a descent on the village which is not to oppose them. All non-Christians are to close their gates, but the village headmen are to lead the Boxers to the doors of all Christians who are to be pillaged & then carried off & held for ransom. With the proceeds of this the amount exacted from the poorest rich man is to be recouped. While it is impossible to be certain that this will be carried out it has been planned.

The case is so serious that we have telegraphed at once to Mr. Hamilton as follows: "Hamilton, Chi Nan Fu: Boxers threaten Ho Chia Tun today. Magistrate restrains soldiers fighting. Headmen plan surrender Christians. Get Governor telegraph Lin Ching imperative orders. Urgent."

..... We learn that when the Boxers first visited the village of Ho Chia Tun they rode through every one of the numerous alleys shouting "KILL THE FOREIGN DEVILS! KILL THE FOLLOWERS OF THE FOREIGN DEVILS!"

..... The sufferings of those who have suddenly lost everything at a time when the thermometer has sunk almost to zero may be imagined.

We hear that the London Mission have about an hundred and fifty of their refugees on their premises, including forty women and half as many children. Everything we hear from every quarter confirms the impression that not a single Roman Catholic family of any importance has anywhere escaped. Their chapels destroyed are countless.

Evening - Since the last sentence was written a special messenger has come from Kow Fung (100 li south) to report that our rented Chapel in the west suburbs of that city has been looted by the soldiers of the General Mao so frequently mentioned before. (a detailed account here follows. H.) The inference to be deduced from the fact that this needless ruin was wrought by provincial troops is obvious. --- Mr. Smith then concludes the letter with expression of appreciation of past efforts made by the Mission.

The above letter has been of special interest & concern to me because one of my most valued helpers - Ho Chi Yo is from Ho Chia Tun - "Ho family village". Some 300 of that family name live there. I myself have slept in the destroyed house & have been entertained by the Christians there. The helper residing there is a dear friend of mine. Each one of my seven helpers are from these districts & some of their families have been driven from home; they want your prayers. --- Faithfully Yrs. Horace W. H. H. H.

FULL DIRECTIONS FOR MOUNTING MAP.

First iron out any creases then roll map smoothly on a piece of well turned broom handle, or some such roller, as long as map is wide, having face of map inward, so that when unrolled the map will lie face up. Next take white muslin and saturate well in good paste, strained free of lumps and not too wet. Stretch muslin on some even surface, as a table, then, when everything is ready, slowly unroll the map in place upon the muslin, with soft cloth dabbing down any blisters of air, not rubbing for the paper is very tender when wet.

Everything must be nicely ready and adjusted before unrolling the map upon the muslin. Once on it cannot be shifted without tearing. Over night it will dry. Trim edges with scissors and tack on roller as you would a window shade.

SOUTH CHILLY MISSION —
REVIEW ^{AND} STATEMENT of RECEIPTS, EXPENDITURES &c.

= Oct. 1st 1896 to Jan. 1st 1900 =

Almost a year ago a statement of receipts ^{AND} expenditures was promised to any who should make inquiry. Thus far only one has asked it. However, of the list of 67 names of those who have sent funds for our support, ^{AND} for this work, during the past 3 ¹/₄ years, I find there are, this past year alone, more than a score of those whom I do not know personally, but who, having heard through others of our humble efforts, have become interested. These 67 names do not include, such

as have sent gifts to Mrs. McCann ^{AND} Miss Jones for their personal expenses, as student members of the mission: nor will the subjoined financial report include such sums, which have, promptly upon receipt, been turned over to them respectively to be individually acknowledged by them. Moreover these 67 names represent forty different ^{AND} often widely separated localities, ^{AND} a single name often stands for a group of praying friends. It therefore seems only right that some brief statement should be made.

As we review the record, our hearts are deeply moved in gratitude to God. It is to us very wonderful ^{AND} hath raised up so many to pray for us, ^{AND} so many to send off to our necessities. The offerings have come baptized in prayer, ^{AND} with few exceptions, very few, from those who are poor in this world's goods, but "rich in faith."

Our coming to China as we did independently was not from choice but from necessity. The American Board had accepted us as missionaries but they continued unable to send us because so in debt ^{AND} unwilling to send us unless we secured definite pledges covering full regular salary yearly. Now my ministry of ten years as pastor ^{AND} evangelist had been chiefly among poor Home Missionary churches ^{AND} I soon became convinced of two things: 1st The LORD wanted us to go on the basis of lower expenditures, corresponding to pioneer Home Missionary life: 2nd that to all whom God really sends forth into His Harvest field His WORD of promise for supply is sufficient without any additional signatures of men. With joy do we say "We've found it so."

When our ship weighed anchor at Tacoma, Oct. 17, 1896, on the wharf a crowd sang "God be with you", but for us there was no familiar face nor was there a soul in China expecting us. God's voice to arise ^{AND} go; the last, came so suddenly we had no time for correspondence: but there was

2 Statement & report continued.

Just where GOD's waiting^{work} was to be we knew not; whether in Sou'h, or Central, or North China. We took passage to China, to Shanghai, needing His guidance literally step by step. I say this because of my firm conviction that many VELUNTEERS,—among whom I have counted myself from student days in the very beginning of the movement before names were enrolled,— would soon get here and find blessed work awaiting them if just willing to take the step there is light and ability to take, "advancing on one's knees," and, a day at a time.

Outside of a small provision for our two children we had no human promise of financial aid, save that one wrote she would try by God's help to save 10 cents a week—and thus far it has always come. Enclosed was a curio, a Chinese paper dollar (worth 50¢ gold) which seemed an "earnest of the Spirit" for future supply.

GOD'S OPEN DOOR led me to DARK SOUTH CHILLY. In one year to a day, Oct. 17, 1897, on a tour through the field, it was shown me that TAI MING was GOD's place for a definite beginning, and I left a small stock of colportage supplies there in an inn. I soon rented a small place as depot for Gospel & tracts.

In October, 1898, Mr. & Mrs. J. H. M. Cann and Miss Laura N. Jones came and have been making good progress in the language. It was that year the LORD was pleased to take to higher service our eldest,—"Arthur boy"—whom we shall ever think of as a first member of our little mission. One of our continuing prayers is for "the Gospels that Arthur boy sold," as also we pray for those who bought them, for whom he prayed to his last day. I am sure GOD gave him his unwavering faith that he should meet them in Heaven. Our bonnie boy's body we laid to rest at Pang Chuang, but he is in our Home land.

In 1899 the LORD delivered us through much affliction and sore trial. The year now has closed with persecution and danger all about us, but His always abundant grace has yet more abounded. There is now a little company at Tai Ming, some few, who look to me as their pastor, and GOD has given us brave and earnest Christian Chinese brethren who, hot or cold, the past year around, have been doing efficient colportage work. There are now seven: there were eight, but one "loved this present world" and has fallen away. "He was no. of us or he would have continued with us."

The COLPORTAGE WORK this past year has wonderfully grown. The number of copies sold surprises us,—our total sales of GOSPELS up to Decr. 1899

* Statement & report continued.

Reaching over 40,000, together with 130,000 Gospel leaflets ^{and} folders of 1 to 5 pages each; ^{and} some various books of choicest Gospel literature, for heathen ^{and} yet untaught souls, - each book having from 50 to 400 pages, to a total number of over 3000. Think of all these Gospels being SOLD (at a price much less than cost, but not given away) to absolute heathen. The WORD is SEED. We buy in large quantities ^{and} very cheaply from the Tract Societies.

Several individuals ^{and} schools offer to assume the cost of a helper. But dear friends, please not call such men "substitutes". They cannot do your work, nor you theirs. In God's work no one can "substitute".

I know these brethren ^{and} something of their toils ^{and} their personal love for their Saviour. I often think of some of these that they will have a place in Heaven a good ways higher up than mine, - but it will be eternally joy enough to me to know I have helped them. May this same joy be yours, whether in coming, or by prayer, or by gifts, as God appoints ^{and} enables you.

In this wide SEED-SOWING God gives me increasing faith. Already earnest entreaty has come from half a dozen places in our field for some one to teach them the WAY, - to explain this WORD. In Manchuria, where thousands are being received into churches, there has been a wide dissemination of God's WORD ^{and} Gospel literature. Can't you imagine something of how Paul would have seized such opportunity of giving burning word of personal testimony ^{and} leaving with the awakened hearer God's own WORD, that is QUICK ^{and} POWERFUL ^{and} will ABIDE. With my own hands have I then sold the Gospels to thousands (asking the small fixed price to be sure of some awakened interest) ^{and} my helpers to thousands more.

In the midst of 10,000 villages, towns, cities, God has given us a small beginning in five chief governmental centers, - hsien cities, or county seats. By this work we are now doing I believe we are preparing the way for mission stations for some in the homelands that God is now preparing to come.

Some nine men ^{and} women have been moved to write to us the past year with view to joining us: ^{and} to some of these we have felt led to reply, "Come ^{and} welcome to our Home if the LORD sends you. Daily we are praying for these by name, that God may hinder, delay, - or send, press, push out, as He sees preparedness ^{and} accordance with His good will. Matt. 9-38.

*If statement & report continued

It now remains to give a brief statement of the cost of the work thus far - that is the money-cost, for there are costs that figures do not express.

In proportion to the results for which we thank God I am sure you will feel the outlay of money to be very small. That the BEGINNING OF AN ENTIRELY NEW WORK IN A NEW REGION should have cost so little many of you will find it hard to credit. Acquaintance ^{and} God given fellowship in neighboring missions have been most precious ^{and} helpful: our plan of work ^{and} mode of living have been simple. Much time ^{and} care has been given to strict account of all funds, summarized as follows:-

RECEIPTS, acknowledged by letter to individual donors-----	Gold \$2459.00
EXPENDITURES, Oct. 1 st 1896 to Jan. 1 st 1900, 3 yrs ^{and} 3 mos.....	2449.25
BALANCE IN HAND Jan. 1 st 1900 —	\$9.75

At this time of writing some seventeen persons depend upon this "barrel" with this BAL. \$9.75 as the "handful of meal", - I Kings 17:12-16. Besides ourselves I include the seven colporteurs, their four barrow men, a carter (with cart ^{and} two mules, same barrel!) ^{and} our cook ^{and} the gatekeeper. Mt. 6:33 fails not.

It may be helpful to some to have some items of the above EXPENDITURES. To complete our outfit on starting \$230. Tickets, 2 adult 2 children, Seattle to Shanghai, \$162.50; Shanghai to Tientsin \$41.50. For the more than three years residence in China the sum of \$1360.00 covers all outlay for personal ^{and} living expenses - which besides clothing ^{and} food also includes many items such as inland travel; personal teacher; Chinese books; servants: one item of \$75 for rents: postage ^{and} stationery; special courier charges for bringing our mail down from TIENTSIN to LINCHING ^{and} to TAIYING &c &c.

On page #3 we spoke of our home. It was said "By faith" We have had four temporary stopping places since coming to China ^{and} four times we knew not where we should dwell next. We have this rented place only till next Fall ^{and} where we shall then go God only knows. WE BELIEVE THE LORD WANTS THE MISSION SOON TO HAVE A HOME OF ITS OWN, RIGHT IN THE MIDST OF THE WORK. If any come to join us it must be in faith "independently dependent upon God alone.

10,000 TOWNS ^{and} VILLAGES IN DARK SOUTH CHINA mutely appeal for the LABORERS WHO HAVE FAITH IN GOD ^{and} HIS WORD.

Please join in our prayer Matt. 9:38. Faithfully Yrs in His faithfulness,

Address simply TIENTSIN, N. CHINA = Norace W. Houlding

P.O. address simply Tientsin, China.

Dear Friend

S. Chubli Miss - Temporary

July 16-1902

Too busy last month to get off the accompanying report. Meanwhile the calporteurs have returned from spending their New Year (the last of Jan'y) at their homes. The past week has been spent together in study of the Word and prayerful preparation; and now, yesterday and today, they have just started out, 2 and 2, in four different directions for several weeks of touring. Our last and the "Goodbye" prayer meeting was a tender time of parting. It is a time of some special danger and these young men have come to love each other sincerely. Several of them broke down entirely when singing the Chinese version of "God be with you till we meet again." I told them many in America are praying for them. They pray for you.

May I tell you how God is teaching me to meet trial? - I believe in "experience meetings". The enlarging work calls for increased expenditure.

We never go into any debt. The opening year found us with but \$9.75 in the treasury. For two weeks only a P.O. order for \$5, being two individual gifts of \$3 & \$2, - and a one dollar greenback and a silver dime came in, - but they were all specially precious both in helping out and in assuring us of most earnest prayer. It was a time of considerable trial when, one night, God woke me up to a new enlargement of faith and led me then and there to plan definitely yet larger things. The morrow's mail brought me \$50.00 from a dear praying band which God has united in supplication in our behalf and whom He enabled to send last year \$100 at different times. So these men have been able to start out on their long tours. Just before they started another draft, this time for \$40.44 Mexican, came in assuring us of God's care. So we cut loose from shore lines and launch farther into the deep at His Word. Never have I been so conscious of much prevailing prayer for us. This week a faith-inspiring letter comes from an old friend, the Commercial-traveler evangelist, Chas. H. Palmer, of Chicago, saying he believes God leads him to pray some one out into this field the coming year under God's promise of support. Dr. E. D. Watson wrote of his deep interest in our work and of prayer laid upon his heart that native evangelists of power be raised up, - and right with this came the offer from two native strangers to me to support a native helper and asking the amount of money required. God is manifestly back of all this. And I am continually holding up Rom. 6: 32 before these dear brethren. I long for them really to KNOW HIM who indeed is "Our Friend in Heaven Jesus."

*2 Feb. 11-1900 Letter

There is no better way than to step out in Faith with Him who has promised to be with us in this work "even all the days."

Word has just reached us of Moody's going Home Dec. 27, - almost two months ago - it takes a long time for mail to reach us in mid. China. His last words are reported as "I see earth receding & heaven appearing. God is calling me." I was deeply impressed once by his words in addressing a large Chicago audience, - "I believe there are many here who if wholly yielded to God could do much greater work than ever I have done." Let us live in the light of these testimonies. The LORD JESUS said to us even this "I shall do greater things than these."

One word regarding our S. Kihli Mission. Whether it is ever going to have much of any organization or any ^{special} organization at all God only knows. With all my heart I am looking for His soon Coming & I care nothing only so that we do the most effective work. HE PROMISES WISDOM. HE WILL LEAD. HOLY GHOST^{2d} heart-renewing work will be permanent for all this age & for the eternity beyond.

A well-known general is reported once to have rallied his troops in battle with the cry "FORWARD! You can't make any mistake boys; there's the enemy, - go forward!" I believe it is a more blessed rallying call now to point to these millions with the call "FORWARD! Here are the Christless & the perishing. Give them the GOSPEL & you can't make any mistake." Not to have done this much to the limit of our God-given power will appear the great mistake when for us "Earth is receding & Heaven appearing & God is calling" us. The LORD left to us no other work.

Think of a million darkened homes in DARK SOUTH (HILLI) where our Saviour's name is never heard. Think of millions of men & women, toilers in this world's hopelessness & darkness - "without hope & without God in the world." - Piercing are the wails that fill the air when the dead are laid away. Think of the yet more millions bright eyes little children of whom JESUS says today "Suffer them to come unto Me." Think of all these as ONES to whom our souls are longing to give the cup, in Jesus' name, - the cup with the water of Life.

To condense my whole heart in this letter into one word - PLEASE PRAY. I believe real prayer means everything. Perhaps some of you think you would do this thing differently; perhaps some of you wouldn't do it at all. But I believe Christ would have me ask you at least to pray - please for us. My own soul is as in bonds for this people. Hebrews 13-3. Till He Come - Faithfully Yours in His Faithfulness
Horace W. Houlding.



THE CHINESE EQUAL RIGHTS LEAGUE.



OFFICE, 42 BIBLE HOUSE,

WONG CHIN FOO, PRESIDENT.
THOMAS L. LEE, VICE-PRESIDENT
TOM YUEN, SECRETARY.
DEK FOON, ASS'T SECRETARY.
LEE FUN SHING, TREASURER.

New York, 189

Gentlemen:

We herewith enclosed copy of petition &c., which we desire you to carefully read. We earnestly request you to take immediate action in your organization. Have enclosed petition signed, fill out the resolutions, and forward one copy to each of your U. S. Senators, one copy to the member of Congress from your district, and one copy to the Secretary of this League, as per enclosed blanks. Your prompt action will be of incalculable assistance in the cause of human liberty and human rights.

Yours respectfully,

Tom Yuen,

Secretary.

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THE BAPTIST HOME MISSION MONTHLY, Fifty Cents Yearly.

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52d Cong. 2d Session

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\$600,000.
MISSION SOCIETY

TEMPLE COURT, 7 BEEKMAN STREET,

NEW YORK CITY, Feb. 20th 1893

Rev. F. F. Ellinwood, D. D.,
City,

Dear Bro.,

Yours of the 18th is just at hand. The telegram of Feb. 15th to which you refer was in The Sun of this city I think the same day. I obtained several copies of The Sun, made clippings and sent them to several of our papers which will have comments upon the proposed action of Collector Quinn, in the issues of this week. I have sent a letter to President Harrison to-day urging him for the honor of the country as well as for the lustre of the closing days of his administration to recommend to Congress the suspension of this law for at least a year. I wish you would also write him a letter of a similar tenor.

I send herewith a copy of my address to the Committee on Foreign Affairs at Washington. I have not had it published for I did not understand that it was to be published. I transmitted a copy to Chairman Blount. To all senators and representatives copies of the leaflet prepared by the Committee have been sent; personal letters have been written. Mr. Hitt is very much stirred up on the subject. I have sent to every member of Congress also a copy of the Examiner of about two weeks ago with a most ringing article on the subject and copies of other papers containing marked articles have been sent to the Committee on Foreign Affairs. The men of this Committee must be followed up closely as there is very largely our hope. I send you herewith the names of that Committee.

Enclosed I also send you a clipping from The Tribune containing my article on the subject. This is being extensively copied in our religious papers and I hope may have some effect.

Yours very truly,

H. L. Morehouse
a3

To the honorable

The Committee on Foreign Affairs:

Gentlemen:--

For this opportunity of appearing before you when public duties are pressing heavily upon you; accept our thanks. Only a matter which we consider of great importance and urgency would have led us to ask this interview and would have brought some of us from a distance, at some inconvenience, to this meeting.

You wish to know 1. whom we represent; 2. what we ask; 3. why we ask it. Briefly, on behalf of this Committee I will answer these inquiries.

1. The Committee before you to-day represent a conference held in New York City, January 26th 1895, composed of representatives of most of the great missionary organizations of this country. The Societies which this Committee represent and for whose vast constituency we speak, are as follows:

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church, The American Baptist Home Mission Society, The American Baptist Missionary Union, The Presbyterian Board of Foreign Missions, The American Missionary Association, The Board of Foreign Missions of the Reformed Church of America, The Seventh Day Baptist Missionary Society, The American Board of Commissioners For Foreign Missions, The Evangelical Alliance of the United States, The Young Men's Christian Association, The Missionary Society of the Metho-

dist Episcopal Church, and The Board of Foreign Missions of The Southern Baptist Convention.

Several of these organizations are the oldest, most influential bodies of their kind in this country; all are large and powerful. They represent a constituency of not less than 8,000,000 communicants in the Christian Churches; and a related constituency of probably four times this number. Indeed, we confidently claim fairly to represent about 35,000,000 of the 65,000,000 of our population. These and related organizations receive and expend about five million dollars annually in missionary work at home and abroad. This Committee therefore claim to represent, in general, the views and feelings of this large, intelligent, devoted and influential Christian element of the United States, on the subject before us: viz. The existing laws of Congress approved May 5th 1892, concerning the Chinese. We venture also to say this: That we represent a lively and growing interest in this subject, an interest springing out of profound convictions that when once fully aroused will not be quieted except on principles of justice and honor. The special concern of these great organizations in this matter grows out of the fact that most of them are engaged in extensive missionary work among the Chinese in this land and in China and because the present legislation has vital bearings upon our work.

2. And now, as to the specific thing we ask of this Committee and of Congress. The Conference which created this Committee entrusted it with the duty of "securing from

Congress, the repeal of the obnoxious features of the law of May 5th 1892, with regard to the exclusion of the Chinese." Our request for a repeal of this legislation is made after much deliberation on the subject, indeed, it may be said to be the culmination by these united bodies of what had been done previously by many of them separately. At the anniversaries of these organizations within the past year, emphatic resolutions asking for the repeal of this law have been adopted. More emphatic therefore is the request that we now lay before you. For the present at least, we should be satisfied with the passage of the bill recently introduced, repealing all except the first section of the Act of May 5th 1892, which continues in force for ten years the previous laws on this subject.

We are well aware, gentlemen of the Committee, that to some, if not to many, the repeal of this law seems an impossibility by the present Congress. We know that the vote in the Senate was: yeas, 30; nays, 15; not voting, 43 and in the House, yeas, 186; nays, 27; not voting, 115. Were the figures alone to be considered the repeal might be declared an impossibility. And yet, this bill in the Senate was passed by 30, out of 88 votes, or a trifle more than one third of the whole; and in the House by only 22 more than one half the members present. We know too under what stress and under the call for the previous question the bill was passed. We are confident that some voted for it under protest of their consciences because it seemed in the circumstances the only practicable thing to do; and that on ma-

ture reflection they would change their votes to-day; while many of those who refrained from voting at all would cast their votes now with those who then voted against the bill. We certainly believe that there is a strong undercurrent of feeling with many that this law ought not to remain on our Statute books and be put into execution after May 6th 1893; and that this conviction will be strengthened by the aroused moral sense of the country before March 4th.

But, gentlemen of the Committee, in case it is your judgment that the pressure of other business will be such that the reasons for, as well as against, the repeal of this law cannot fairly and fully be presented we are prepared to make this alternate proposition, namely; that by joint resolution of Congress the President of the United States be authorized and empowered, at his discretion, to suspend the operation of all but the first section of the Act of May 5th 1892, for a period not exceeding one year from May 5th 1893. This will afford time for the revision of legislation as well as give an opportunity of testing more clearly the feeling of the country on this question. We believe that moderate and temperate action of this sort will meet the general approval of the country; that even supporters of the present legislation will consider this a fair and honorable thing to do; especially when, as in the present case, it is in compliance with the wishes of the large number represented in the organizations of which we have spoken.

3. And now in few words: Why do we ask this?

1st. We ask it, that this nation may not be dishon-

ored before the world by the violation of its treaties with China.

2d. We ask it, because we do not believe in class legislation against a peaceable people many of whom have long been residents of this land.

3d. We ask it, because compliance with the provisions of the law, in many cases will be difficult, expensive and impossible, so that the innocent may be treated as culprits.

4th. We ask it, as representatives of great Christian organizations, because of the utter derangement if not the overthrow of our successful missionary work among the Chinese in this land; and especially because of the disaster to our extensive missionary enterprises in China, that might follow the enforcement of this law, leading to exasperation and retaliatory measures by the Chinese.

5th. We ask it, because of the great ethical principles involved; national morals; rights of person and property and reputation.

6th. We ask it, because we believe that little or nothing is to be feared from surreptitious incoming of the Chinese, in case all but the first clause of this Act is repealed or suspended until time can be had for proper modifications of the law.

7th. We ask it, because we ought to deal with China and her people here in accordance with the spirit and letter of our treaties just as with other nations. Indeed, with greater respect should we treat a people upon whom we are seeking to impress those principles which constitute this

nation's greatness and which are leavening the world.

8th. We ask it, in order that the moral sense and conscience of this nation may be satisfied; for, as the case now stands, we must say in all frankness, the present legislation is regarded as repugnant to the principles of our American civilization.

Most respectfully, at the same time with great earnestness do we entreat that favorable and speedy action be recommended by your honorable Committee either for the modification or the suspension of the objectionable features of the existing law.

(signed)

H. L. Morehouse

Josiah Strong

John A. King

F. F. Ellinwood

S. L. Baldwin

J. C. Welling

J. F. Harst

J. N. Murdock

Judson Smith.

Plymouth Ill. July 5, 1901.

To the Presbyterian Foreign Board;

Dear Brethren,

Here with
I send you an editorial of
the Chicago Record Herald
of July 1, 1901. I think it prob-
able that Gilbert Reiel is in-
sane. Others who have read his
article in the Forum express
the same opinion. If he is
the Board ought to have him
sent to a good asylum. If
he is not insane, I enclose
every word of the Record Her-
ald's criticism and would
have made it ten times stron-
ger. He is a disgrace to the
Presbyterian Church and to the
name of Christ. He forgets
that America will not allow

a Chinaman to come here
and if one came we would
drive him out or kill him.
And that our mobs arose and
killed Chinamen who had
a right to be here, while we
demand that China, which
is as unwilling to have for-
eigners to go there as we are
to have them come here, must
allow our people to go there and
protect them there from all
molestation. He forgets that
the European countries have
been dividing China among
them like the Chinaman
had no rights that the white
man was bound to respect.
Mr. Riel certainly has jus-
tified Mark Twain in every
word that he said. And it
is my opinion that he and
his friend Sumner both
deserve to go to prison

for their conduct.

Fraternally Yours,

R. M. Hall

P. S. Since writing the foregoing I have noticed that Gilbert Reil is not connected with our Board. This certainly is a great relief. But he contradicts all that Dr. Spear says in his Assembly address pp. 23, 24, and I fear that men will generally believe him who was there and confesses before him who was not there and denies. If our missionaries did not "loot" can the B. B. do anything to clear their reputation of this charge?

R. M. H.

Glenahad Pa. Dec. 11th 1898

My dear Dr Elmwood

I hear that Mr Anderson a Representative in Congress from Boston has prepared a Bill repealing the obnoxious clauses of the Exclusion Bill. Resolutions & petitions will help him. I have sent request to Ministerial Associations in Pittsburgh, Chicago & Phil^a & Theo. Sem. & Colleges - requesting them to send resolutions to Mr Anderson.

as some copies of the action of the Miss. Sec. may be of use to use to send to persons or associations I enclose some copies

Yours truly

A. O. Stapp

X

Office of the Collector of Customs,
Port of New York,

July 3, 1893

Rev. Dr. J. C. Greenwood

My dear Sir,

In view of the interest just now
being shown by the Domestic Missions Board of
all denominations, in the question of justice to
our Chinese brethren, the enclosed slip may
possibly be worth perusal. I recently scuttled
the letter, & would have been glad, had I been permitted
to go into more detail. My Chinese friends
were most anxious for me to have a little talk
with the newspaper men, and as the Brooklyn
Eagle had spoken kindly of them, I sent my
words on to Brooklyn. I heartily wish your Board
all success in any effort ^{it} they may put forth
for the maintenance of treaty obligations with our
Brethren from the Oriental Empire. Truly, yours
with respect,
H. M. Spencer.

I have many warm friends among the Chinese in Canton - some of whom I have spoken of at length before.

INTER-DENOMINATIONAL CONFERENCE
ON THE
REPEAL OF THE CHINESE PROHIBITORY LAW
OF
MAY 5th, 1892.

American statesmen, Christians, philanthropists and patriots are earnestly requested to co-operate in securing the repeal of the obnoxious features of the Act of Congress, approved May 5th, 1892, entitled "An Act to Prohibit the Coming of Chinese, Persons into the United States," with the attendant "Regulations" of the Secretary of the Treasury, of July 7th, 1892.

The act of 1888 (known as the Scott law) was declared by the Supreme Court of the United States to be "in contravention of the express stipulations of the treaty of 1868 and of the supplemental treaty of 1880." This act of 1892, embodying the provisions of that act and going much beyond it, is a more flagrant violation of our treaty with China. It also grossly violates the treaty of 1868, with the reaffirmation of the treaty of 1880, which stipulates that "Chinese subjects residing in the United States shall enjoy the same privileges, immunities and exemptions in regard to travel or residence as there may be enjoyed by the citizens or subjects of the most favored nation."

By the act of 1892, before May 6th, 1893, every Chinese laborer must in the United States procure a certificate of residence under penalty of arrest, imprisonment at hard labor for a period not exceeding one year and deportation to China. "Any United States customs official, collector of internal revenue or his deputies, United States marshal or his deputies," may make arrests. The trial must be before a United States judge from whose decision there is no appeal. Right of trial by jury is denied. It is made mandatory on the judge to order that the convicted person "be deported from the United States" as provided in the act. If any one for unavoidable cause is unable to procure his certificate before May 5th, 1893, then, in order to escape the penalty, he must "clearly establish" the fact of his inability "to the satisfaction of the judge" and also satisfy the Court "by at least one credible white witness that he was a resident of the United States" on or before May 5th, 1892. In many cases this is impossible. An unfriendly judge may declare that he is not "satisfied." Then follows the penalty. If one loses his certificate he may procure another only from the officer who granted the original, the costs of this and of his arrest and trial being at the discretion of the Court.

So much for the act itself. Now for the "Regulations."

The applicant must appear in person before the collector or his deputy and swear to the exact year, month and day, with other facts concerning his arrival in this country, together with certain particulars about himself. He must bring three unmounted photographs as prescribed, one for the form of application and one each for the original and the duplicate certificate of residence. It must be "a true photograph." "If the collector or his deputies have any doubt in regard to the correctness of the photograph presented they will refuse to receive the application and require a correct one." How easy to question the "correctness" of a photograph. He must also bring with him "two credible witnesses of good character" to make the prescribed affidavits. The collector or his deputy is sole judge as to their "credibility" and "good character". Often, because of the migratory habits of the Chinese, it is impossible to get these two witnesses; or if obtained at all, at great expense; who must swear that they are "well acquainted" with the applicant, that "we know of our own knowledge that on the 5th day of May, 1892, he was within the limits of the United States, residing at . . .", and other facts about his arrival, residence, occupation, etc. If unable to furnish these witnesses "satisfactory to the collector or his deputy, his application will be rejected", unless by some other proof he can convince the Commissioner of Internal Revenue that a certificate should be given. In case of loss of the certificate "a duplicate may be issued under the same conditions that governed the original issue"; with this new obstacle, viz., the man must "establish to the satisfaction of the collector of the district in which the certificate was issued that such loss was without fault or negligence on the part of the applicant." Suppose the original was procured in San Francisco and six months later lost in New York, how is he to "establish" this, even after the expense of a journey across the continent for the duplicate certificate?

Merchants who are owners or part owners of a bona fide mercantile establishment are exempt from the operations of this law, though for self-protection, they also may procure certificates of residence.

This important act was rushed through the House, the "previous question" being ordered, with but fifteen minutes discussion on either side. The vote was as follows: In the House; yeas, 186; nays, 27; not voting, 115. In the Senate; yeas, 30; nays, 15; not voting, 43.

The grave objections to this legislation are, that it is a new departure for this country to require certificates of residence; it tags a man like a dog on the "Ticket-of-leave" system of Botany Bay; it puts the burden of proof on a man that he is not violating the law, thus reversing all principles of justice; it requires no affidavit or indictment charging guilt; it subjects a man at any time, or anywhere, to arrest at the discretion of a horde of officers; in many cases it makes exceedingly difficult, if not impossible, requirements concerning witnesses; it gives enormous discretion to collectors and to deputies concerning the rejection of witnesses and applicants, with no appeal and on penalty if they abuse their power. It exposes heavy expense and much trouble to many in procuring the requisite evidence; it is barbarous in its penalties upon the innocent, who may be unable to comply with its requirements; it presents the lamentable spectacle of a Christian nation breaking its treaty with a people whom we are endeavoring to win to the acceptance of the Gospel.

The act, with its attendant regulations, is a dishonor to the United States; a breach of faith with China; a hardship and wrong to the Chinese here; a provocation to retaliation by China; a hindrance in the way of Christian missions, and, therefore, should be obliterated.

In view of these things an Inter-denominational Conference was held at the Bible House, New York City, January 26th, 1893, to consider the subject. Officials of twelve great organizations, engaged in missions to the Chinese in this country and in China, had expressed a desire for the Conference. Representatives were present from the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, The American Baptist Home Mission Society, The American Baptist Missionary Union, The Presbyterian Board of Foreign Missions, The American Missionary Association, The Board of Foreign Missions of the Reformed Church of America, The Seventh Day Baptist Missionary Society, The American Board of Commissioners of Foreign Missions, the Evangelical Alliance of the United States, The Young Men's Christian Association, while representatives (unavoidably detained) of the Missionary Society of the Methodist Episcopal Church, and of The Board of Foreign Missions of the Southern Baptist Convention, concur in the action of the body.

The Conference appointed a committee of seven to endeavor to secure the repeal of the obnoxious features of the act of 1892; and appointed the undersigned a committee on its behalf to make this statement to the American people and to request the immediate and strenuous co-operation of editors, ministers of the Gospel and others for the accomplishment of the desired result. What is done must be done quickly, as this Congress expires March 4th, and the prescribed penalties take effect May 6th. Wherefore this Conference, fairly representing the sentiments of at least thirty-five millions of the people of this land, do hereby most respectfully and earnestly petition our representatives in Congress for the repeal of the hasty legislation of May 5th, 1892.

By order and on behalf of the Conference.

H. L. MOREHOUSE, }
F. F. ELLINWOOD, }
J. KIMBER, }

Committee.

Jan. 28, 5¹⁵ P.M.

Proofs put rec'd,
as per copy sent - Will make
changes suggested - If you
have other suggestions please
send them by messenger
on Monday, as this should
be printed Tuesday - I
will make a 4pp. leaflet -
Yours Morehouse

RECEIVED

MAY 28 1913

Mr. Speer.

A STATISTICAL PROPOSAL ON THE OPIUM PROBLEM.

The great declaration of the British Government on May 7, in the British Parliament that no more opium would be shipped from India to China had this awful shadow as the London Times scathingly noted, that China has brought this release from the continuance of the trade to 1917 at the awful price of allowing the forty to fifty million dollars worth of that British law in Great Britain labels "poison" that has been accumulated by opium speculators to be sold at the rate of 2000 chests a month till it is "absorbed". In such awful case of official poisoning ever occurred in history and neither the British people nor the Chinese people will allow this wholesale murder to be consummated if it can be prevented by loud and persistent protest, in which all the world should join swiftly and strongly. The recent National Anti-opium Conference in China has sent to London its President, who is also the President of the Peking Branch of the International Reform Bureau, to join with British Christians in an effort to have these stocks of opium bought by the British Government and destroyed. Speaking on this subject Mr. J. G. Alexander, M.P., Hon. Sec. of the British Society for the Suppression of the Opium Trade writes in the April issue of the Friend of China:

"There is, as it happens, a fund available, which would avoid any perceptible increase of burdens on the British taxpayer of to-day, who is but the inheritor of a legacy of crime and wrong perpetrated by the rulers of his country during the past eighty years. The Boxer indemnity of about seven and a half millions sterling (£37,500,000) represents the cost to this country of military operations undertaken by her, in concert with other Powers, to punish the crime against international law and justice, and against unoffending missionaries and others, committed by the Manchu Government, which has since been deplored by the Chinese people. It was to be paid off, with interest at 4 per cent, in 38 annual instalments. These have fallen into arrear since the Revolution, but the British taxpayer has been profoundly ignorant of the fact. That is the loss of between a quarter and half a million per annum, out of the two hundred million budget which we are just approaching. It is but a fraction of the cost of a single breadnought, which will be only worth the price of old iron in a few years' time.

The United States have already forgiven China their share of the Boxer indemnity, and have thereby earned the gratitude of the Chinese people. We, as a nation, owe China an immeasurable debt for all the evil inflicted by the opium we have virtually forced upon her. Would it not be an action worthy of the nation which once was willing to pay ten millions sterling by way of compensation to the slave-owners of the West Indies, and whose wealth has vastly increased since then, that we should remit to China this balance of between six and seven millions? If we did so, China might be willing to use some portion of the amount in buying up the opium stocks at a moderate price for destruction, thus assisting the merchants to repay the bankers' advances, and at the same time facilitating the loan which China needs for the development of her vast resources and the establishment of her new government on a firm basis.

Such an act, accompanied by the recognition of the Chinese Republic, would tend to re-establish and consolidate the bonds of friendship between our people and the great Chinese nation, which our opium policy has long and sorely tried."

President,
REV. W. R. WEDDERSPOON, D. D.
Secretary,
REV. DONALD C. MACLEOD, D. D.
Superintendent and Treasurer,
REV. WILBUR F. CRAFTS, Ph. D.

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MR. F. S. RAY, Washington, D. C.

REV. E. W. T.
Oriental Secretary, I

MRS. WILBUR F. CRAFTS,
Honorary Missionary Secretary

Office Secretary and Cashier,
MRS. ROSA E. PENNELL

PHONE, LINCOLN 1955
CABLE ADDRESS: INREFBU

International Reform Bureau, Inc.

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A Bureau of Lectures, Literature, and Law for Promoting Moral and Social Reforms

206 PENNSYLVANIA AVENUE S. E., WASHINGTON, D. C.

BRIEF CHRONOLOGY OF OPIUM WARS AND ANTI-OPIUM CRUSADES.

(Prior to the introduction of opium into China by foreigners, Chinese were not ignorant of its existence and medicinal properties, but there is not a particle of evidence to show that it was smoked or abused in any other way in those days.- Rev. James L. Dennis, D.D., "Christian Missions and Social Progress," p. 80).

1834.- The British East India Company, by which (and by Portuguese traders) opium had been smuggled into China in spite of the opium prohibition, was on April 22, refused a continuation of its charter, and opium was made in fact if not in form a government monopoly in India, with the awkward result that smuggling of opium into China was thereafter done with connivance of British officials, to some of whom it was exceedingly distasteful.

1840.- It was submitted to mandarinate of China whether they would license opium. Reply was made in the great refusal of His Majesty Tao Kwang: "I cannot receive any revenue from that which causes misery and suffering to my people." Opium prohibition was reaffirmed and Commissioner Li was sent to Canton to enforce it in earnest. Commissioner Li seized the cargoes of twenty-two vessels, 20,291 chests of opium valued at nine millions of dollars, and put it in trenches, and let in sea water to destroy it. This brought on the opium war of 1841-42, result of which was that China was compelled to pay Great Britain eleven millions, five hundred thousand dollars, to cede island of Hong-Kong and to open five ports to foreign commerce. Illegal introduction of opium from India continued with the connivance of the British Government.

1858-60.- Second and third opium wars of these dates wrung two concessions from China: Christian religion was to be protected in China, and importation of opium was legalized. The latter had been the chief object of British efforts, and trade continued in spite of persistent appeals from China and from British philanthropists for its discontinuance.

1891.- British Parliament resolved that "Indo-Chinese opium trade is morally indefensible", but did nothing to stop it.

1903.- Opium monopoly voted, on second reading, in Philippine Government, but defeated by appeal of American missionaries to President Roosevelt through International Reform Bureau. Opium Commission, consisting of Major Carter, U.S.A., Dr. Jose Albert, and Bishop C. M. Brent, sent out to investigate opium restriction in other Asiatic countries.

1905.-Opium prohibition enacted by U.S. Congress for the Philippines, to take effect March 1, 1908.

1906.-British Parliament, influenced by anti-opium action of United States, supplementing British anti-opium agitation in Great Britain, New Zealand, Australia, and South Africa, on May 30, unanimously requested the Government to bring the Indo-Chinese opium trade to "a speedy close". Chinese Government and people at once undertook to suppress the evil. Rev. H.C. DuBose, D.D., a missionary of the Southern Presbyterian Church, reenforced the anti-opium crusade in summer of this year by sending to Chinese Government petition of about two thousand missionaries for opium prohibition, in behalf of which he had previously organized an anti-opium society. In this same genesis year of China's opium emancipation, H.E. Tong Shao yi, of China's foreign office, returning from a visit to India, had urged renewed efforts by the Government to suppress the opium evil. Not one but at least these three fountains are seen to be Providential sources of new movement against opium in China.

1907.-British and Chinese Governments agreed to reduction of native traffic and imports PARI PASSU during ten years. International Reform Bureau appointed Rev. H.W. Thwing, Oriental Secretary, chiefly to aid China in opium suppression.

1909.-On suggestion of Bishop Brent, President Roosevelt assembled an International Opium Commission at Shanghai to investigate opium evil all over the world, as basis for international cooperation against it. Nations represented were: Great Britain, United States, China, Japan, Siam, Persia, France, Germany, Russia, Austria-Hungary, Italy, Portugal, Netherlands. This Commission met in Shanghai and united on important declarations. Two most important proposals were defeated by a majority of one on the opium side in the five British delegates, who so refused to join in a declaration to the world that opium is a drug that should be used only as a medicine, and they also refused to agree to what was conceded later in 1911, that no country shall export opium to a country that prohibits it. Bishop C.H. Brent presided and Dr. Hamilton Wright was floor leader.

1910.- World's Conference of Missions, Edinburgh, June 1910, petitioned British Government to "leave China entirely free with regard to the importation of opium", also called British people to celebrate 50th anniversary of opium treaty, Oct. 24, by day of fasting and prayer; which was done with marked effects both in China and throughout British Empire. Australia, New Zealand, Canada, and other colonies joined earnestly with strong anti-opium forces of Great Britain in above appeal to British Government. W.C.T.U. of China invigorated by anti-opium call, helped the cause.

1911.-President Taft called, not a "Commission" this time to investigate by an "International Conference" that could make international law, subject to ratification of the Powers represented, the object of which, stated in call was "THE SUPPRESSION OF THE OPIUM EVIL", which would authorize Conference, if it so desired, to enact international prohibition of opium, to which, of course, due exception would be made for its guarded medicinal use. Secretary of State F.C. Knox, like his predecessors Secretary John Hay and Secretary Elihu Root, took a deep interest and active part in this anti-opium movement. On May 8th of this year an Anglo-Chinese opium agreement was made which allowed prohibition of imports of foreign opium in whatever Provinces native production shall be wholly suppressed. Under that condition complete prohibition was shortly afterwards allowed by British Government in five Provinces. Treaty allowed Chinese to prohibit retail traffic in opium entirely, but strangely extended permission for British merchants to sell by wholesale all over China.

1912.-In transition from Empire to Republic, when authority was relaxed there was a slight increase of poppy planting in some quarters - much less than might reasonably have been expected - but officials of the Republic in most cases uprooted plants before they were harvested, in some cases by military force and with capital punishment of offenders. Congress of Republic decreed complete prohibition of ~~taxes~~ retail trade to take effect Dec. 31, 1912. By that time prohibition was so fully enforced that opium stocks bought by opium trust of British Jews, which had "cornered" the India imports for ~~speculative~~ speculative purposes, had accumulated to extent of not less than forty million dollars value, on which they had borrowed twenty millions from European banking trust ("International Banking Association") which consequently induced consuls of ~~European~~ European Powers in Shanghai to bring united pressure on their ministers and ambassadors in Peking, and through them on Chinese Foreign Office, to have opium prohibition relaxed or opium stocks purchased by China. On seizure and destruction of seven chests of opium bought of British merchants, after it had become the property of a Chinese, a British gunboat was sent to demand indemnity, and Chinese Foreign Office was even constrained to urge such indemnity on Province where seizure occurred; but it was refused in firm belief that British people, whose sympathy with China in this anti-opium reform was well known, would never allow another opium war. Rev. F.W. Thwing, of International Reform Bureau, by interviews with officials and by letters to leading Chinese papers, and through the pages of the "Atlas News Syndicate" sent to many other papers in that and other countries, encouraged Chinese to stand firmly for their treaty right to wholly suppress retail sale and personal use of opium.

1913.-State Department, in last days of Secretary Knox, cabled American Minister in China that American Consul at Shanghai must withdraw from united effort of consuls stocks of opium speculators. On March 10 pressure of other Powers on Chinese Government had become so severe that Chinese Government appealed by cable through International Reform Bureau to the civilized world against increasingly desperate efforts of opium trust and banking trust and diplomatic trust to compel China to buy opium stocks. Responding quickly, Baptist and Presbyterian Ministers' Meetings of Washington appealed to new Secretary of State, Hon. Wm. J. Bryan, to voice protest of American people against European combination of selfish interests against China's rightful and commendable anti-opium movements. They appealed also to ~~people~~ humane people in all lands to so express international public sentiment, each to his own Government, in anticipation of another Hague International Opium Conference in May as would compel European diplomacy to show "a decent regard for the opinions of mankind".

Washington D.C., Mar. 11, 1913.

Wilbur F. Crafts.

President,
REV. W. R. WEDDERSPOON, D. D.
Secretary,
REV. DONALD C. MACLEOD, D. D.
Superintendent and Treasurer,
REV. WILBUR F. CRAFTS, Ph. D.

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REV. E. W. THWING,
Oriental Secretary, Tientsin

MRS. WILBUR F. CRAFTS,
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A Bureau of Lectures, Literature, and Law for Promoting Moral and Social Reforms

206 PENNSYLVANIA AVENUE S. E., WASHINGTON, D. C.

PHONE, LINCOLN 1955
CABLE ADDRESS: INREFBU

March 11, 1913.

To the Leading Missionary Secretaries:

Following cablegram was received March 10 by International Reform Bureau from its Oriental Secretary, Rev. E. W. Thwing, Peking:

"GOVERNMENT REQUESTS INTERNATIONAL REFORM BUREAU APPEAL UNIVERSAL SUPPORT AGAINST OPIUM STOCKS".

Mr. Thwing is in frequent consultation, sometimes by official request, with President Yuan Shih kai, and the cable means, of course that the opium trust and the trust of European banks from which it has borrowed twenty millions of dollars and the diplomatic trust of European consuls are desperately pressing China, by an international "third degree" of varied political and financial torture, to relax its splendid enforcement of opium prohibition or buy the opium the speculators have foolishly accumulated on the assumption China was not in earnest in its anti-opium crusade.

You, the Missionary Statesmen and Generals of the great missionary boards, will realize that this "cry from Macedonia" is no less tragic and urgent than that of persecuted Armenians, and calls for swift protests from true Churches and just governments all over the world.

The local branches of your denominational missionary societies have "come to the Kingdom for such a time as this". Will you not hasten the issue of your next missionary magazine and by an article marked red and the stamp of "marked paper" outside, or by a swifter call sent to all your denominational papers, summon every local missionary society to pray to God and send a protest each to its own national State

Department on Foreign Office, that may become the basis for an irresistible protest against any further interference with China as a sovereign nation in such an exercise of its police powers in moral reform as every other nation in the world is allowed as a matter of course.

The International Reform Bureau, which the cyclopedist of missions, Dr. James I. Dennis, includes in his standard list of missionary societies, has no local auxiliaries and no fund adequate to making China's appeal known to the world save through a few appeals to you as leaders of organized armies.

We suggest that some of the resolutions enclosed or others you may frame, shall be submitted for adoption by your local auxiliaries.

Providentially a Christian friend of China is at the head of the American State Department at this hour of China's crisis, but he can speak the more earnestly, and others in like positions, in proportion as he has received the peoples' protest against Europe's wrong to China.

Your alert minds will think of other ways by which at this time you can defend China and illustrate Christianity.

"The King's business requires haste".

Yours for a "better world" here and now,

Wilbur F. Crafts

APPEAL AGAINST INJUSTICE TO CHINA.

WHEREAS, a British opium trust, with a view to speculation, has accumulated in Shanghai opium stocks conservatively valued at forty millions of dollars on which they have borrowed twenty millions from the banks of the International Banking Association; and

WHEREAS, the energetic enforcement of China's prohibition of the retail sale of opium, which is specifically permitted by the opium treaty between China and Great Britain of May, 1911, has made the permission for British merchants to sell it at wholesale of no avail, so that the opium stored finds almost no market and the exporting of it from India to China has therefore been "suspended temporarily"; and

WHEREAS, this situation has caused financial embarrassment to the opium speculators - both banks and opium merchants - so that they have put pressure on European Consuls (with whom our American State Department has forbidden our Consul General to cooperate) to compel China to buy the opium stocks or to relax her prohibition that this stored opium may be sold to her people, and this pressure has been accompanied with intimations of delayed recognition of the New Republican Government; and

WHEREAS, the situation had become so serious by March, 1913, that on the 10th of that month the following cablegram, whose alarming significance above statements interpret, was received in Washington by the International Reform Bureau from its Oriental Secretary, Rev. F.W. Thwing, who is also the Official Adviser of China's Opium Commission and frequently consulted by the President and Cabinet:

"Government requests International Reform Bureau to appeal for universal support against opium stocks"; therefore

RESOLVED, that we appeal through Hon. William Jennings Bryan, Secretary of State, to President Woodrow Wilson, TO EXPRESS THE PROTEST OF THE AMERICAN PEOPLE AGAINST ANY EFFORT TO COMPEL CHINA TO BUY THE OPIUM STOCKS THAT SPECULATORS HAVE ACCUMULATED IN HER PORTS WITH A VIEW OF ENRICHING THEMSELVES THROUGH PRICES ENHANCED BY THE FIDELITY OF CHINA IN SUPPRESSING THE NATIVE PRODUCT.

RESOLVED, that we also appeal to Christian and humanitarian citizens in all lands to join with American and British anti-opium societies in the irresistible appeal to a "decent regard for the opinions of mankind" that was suggested by Secretary Hay at an early stage of this anti-opium crusade, with a view to compelling European Powers, as the Edinburgh Missionary Conference requested, to "leave China entirely free with reference to the importation of opium"; and

RESOLVED, that we also authorize the President and Secretary of this meeting in our behalf to petition the International Opium Conference which meets at the Hague in May, to proclaim to the World, what failed by only one vote in Shanghai Opium Commission in 1909, that opium should be used only as a guarded medicine, and to put a prohibition of all other uses into international law, to take effect at the earliest possible date; and

(Following for U.S. only.)

RESOLVED, that we urge good citizens in all parts of the United States to inaugurate movements to secure from their State Legislatures such a law as was introduced in 1913 in New York, allowing opium to be sold only through guarded medical prescriptions and making the possession of opium evidence of criminal purchase except when an authorized prescription can be shown; and

RESOLVED, that this meeting hereby authorizes A PETITION TO THE SPECIAL SESSION OF CONGRESS OF 1913 TO INSERT IN ITS TARIFF LEGISLATION A PROHIBITION OF INTERSTATE SHIPMENTS OF OPIUM AND COCAINE FOR ILLEGAL USES, AFTER THE FASHION OF THE INTERSTATE LIQUOR ACT.

President,
W. R. WEDDERSPOON, D. D.
Secretary,
REV. DONALD C. MACLEOD, D. D.
Superintendent and Treasurer,
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MR. F. S. RAY, Washington, D. C.

International Reform Bureau, Inc.

Platform and Program: "The International Reform Bureau seeks to promote those Christian reforms on which the churches sociologically unite while theologically differing. It proffers co-operation to all associations that stand for the defense of the Sabbath and purity; for the suppression of intemperance, gambling, and political corruption; for the substitution of arbitration and conciliation for both industrial and international war."

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Oriental Secretary, Tientsin

MRS. WILBUR F. CRAFTS,
Honorary Missionary Secretary

Office Secretary and Cashier,
MRS. ROSA E. PENNELL

PHONE, LINCOLN 1955
CABLE ADDRESS: INREFBU

A Bureau of Lectures, Literature, and Law for Promoting Moral and Social Reforms

206 PENNSYLVANIA AVENUE S. E., WASHINGTON, D. C.

Unless otherwise requested, letters on Bureau business should be addressed to Bureau.

March 10, 1913.

Dear Friend:

The resolutions herewith, prompted by cabled appeal from China, were unanimously adopted by the Baptist and Presbyterian preachers meetings on March 10, 1913, and presented on the same day by Dr. Wilbur F. Crafts to the new Secretary of State, Hon. William Jennings Bryan, who is willing that it should be made public that he is in full sympathy with China's position in this Anti-opium struggle.

It is suggested that churches and organizations in sympathy with the purpose of these resolutions, should adopt them or others of like import at once, and forward certified copies to the Secretary of State and also the resolution-petitions, called for in the last paragraph, to the United States Senate and House of Representatives in care of the congressmen who represent petitioners and to one of their senators.

Yours for better world here and now,

Wilbur F. Crafts.

Wilbur F. Crafts

JBW.

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Wilbur F. Crafts.

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7
COPY.

Nanking, China, July 12th, 1895.

This is the country for contrasts and for the unexpected; the dramatic and the most tiresomely tedious events are continually contemporaneous. The War with Japan is over, but the latter country is having trouble in taking possession of Formosa because China is furnishing war munitions and other help to her late subjects on the island: not openly, of course - that is, it is like a stage "aside" - everyone knows, but by concerted fiction it is not recognized. This way of not seeing things which one does not desire to know is one in which the Chinese is "peculiar." We had a mission school in a region where the officials were desirous that we should not have a work, and it was given out that we could not keep it open. In spite of continued annoyances and secret opposition the work continued, the officials not openly interfering because that would compel recognition of the fact that the school was already there. And when we finally, after two years, asked through the consul that this be added to the official list of our stations, the magistrate replied that he had examined all his records and found no mention of any mission school at that point and therefore there was none there.

In Sz-Chuen, 2000 miles to the West, wholesale destruction of mission property has taken place: here we are sought after by the officials. Three weeks ago our district magistrate invited all the men of our mission community to a dinner, treating them with all honor, and now comes, unsolicited, one of the best proclamations which has been issued in

China since the eve of modern missions. Translated it is as follows:

"Given by Li, by grace of the Emperor, Commissioner of Salt Revenue, Expectant Intendant of Circuit, and Prefect of the Jiang Ning (Nanking) Circuit, being advanced three steps in office and having one brevet rank, having thirteen times received honorable mention in official records:-

"For the purpose of publicly and straitly charging the people concerning foreigners who have in whatever points of the interior established chapels, schools or like places. For a long time these have been permitted by the Emperor's commands. Now, having examined the doctrine halls in every place pertaining to this prefecture, we find that there have been established free schools where the poor children of China may receive instruction; hospitals where Chinamen may freely receive healing; that the missionaries all are really good; not only do they not take the people's possessions, but they do not seem to desire men's praise.

"Already the Prefect, with the magistrates of the provincial capital, has personally visited each hall and has commanded the magistrates of outside districts to personally visit each outstation of the churches and talk with the missionaries. They have personally observed the hospitals, school-houses, &c. They are for good, established with the sincere desire to save men. Although Chinamen are pleased to do good, there are none who excel these (missionaries).

"We think it right, therefore, to put forth this proclamation, plainly charging soldiers and all people. Be it known: that foreign-

ers here renting or otherwise setting up halls, do so to save and to help the poor, and that there is not the least underhandedness. Let it not be that you, on the contrary, wrongly invent false reports and even commit crimes and misdemeanors. If there should be shameless villains who, thinking to "fish for wealth" (i.e. take by violence), invent reports and create disturbances, falsely accusing (the missionaries) of offenses, they will first be thoroughly examined, then strictly dealt with. They will be punished to the fullest measure, certainly not leniently. You have been informed and warned. Do not disregard this proclamation.

"Given on the 12th of the Intercalary 8th month, twenty-first year of Kuang Hui." (July 4th, 1895.)

I had a very pleasant interview last week with the Hon. Yung Wing. He will be remembered as the man in whose charge 120 Chinese boys were taken to New England in 1872 to attend school. Owing to misrepresentations they were recalled in 1881, before their education was completed but after they had imbibed very many advanced ideas which caused them to be severely discountenanced by Chinese officialdom, mouldily conservative. But in the late war they were found to be the only officers of the Navy who could be depended on to fight. They were plucky, capable and loyal. This has advanced them in favor with those officials who are inclined to be progressive, and our Viceroy, Jang Chih Tung, cabled to Yung Wing, who is now an American citizen and has been living at Hartford, Conn., for 13 years, to come out.

The object is to consult in regard to an educational system for

China. The Northern great Viceroy, Li Hung Chang, has also invited him to Tientsin for the same purpose, and the Secretary of the Board of Revenue wants him to go to Peking on the same business. These are China's most powerful men; and while all that we would like to see in an educational plan may not be brought about, we may certainly hope to see some significant results. Mr. Hung Wing is a thoroughly educated and wide-awake Christian man. His plans are very wide-embracing, including the requiring of a knowledge of sciences and English in the competitive civil examinations, which are the foundation of China's civil service; compulsory education of both sexes; the establishment of high schools and universities, and the education of large numbers of Chinese boys in U.S., England and Germany. He does not include France in the last list because he fears the effect of French thought upon the moral character of his fellow countrymen. He believes that the Chinese language is too cumbersome for the future needs - that the wine of new thought must be put into new bottles - and that English will be the vehicle of the new education for this country.

Whether he will be able to bring the jealous viceroys and high officials to unite upon a scheme and to overcome conservatism and all pervading canker of corruption sufficiently to put it into operation remains to be seen.

(Signed) T. W. Houston.

68
Translation of Proclamation of Prefect of Ichowfu (Schantung)
on occasion of the riot at Ichowfu, June 3th.1893.

Hsi, of Third Imperial Brevet Rank; holding Vice-Gubernatorial
Jurisdiction in (the Province of) Schantung, invested with Special
Military Authority, Exalted and Unique, Expectant of Promotion,
(distinguished by) Ten Ordinary and Two Extraordinary Degrees,
Repeatedly Mentioned with Honor in the Public Records and Specially
Invested with the office of Prefect of Ichowfu - issues this Pro-
clamation to Suppress (Disorder) and Instruct (the people.)

Be it known, that since the promulgation of the Treaty between
China and the United States, men of all nationalities, whether re-
siding at Peking or elsewhere for the purpose of propagating their
religion and, conducting medical charities, or locating at the open
ports for the purpose of engaging in business, buying houses and
building residences, do so under the articles of (said) Treaty.
(Our) superior officers constantly transmit instructions to this
effect.

Bear in mind that those who enter the Christian Church or sell
property to it may consult their own convenience in so doing and
can complete such transaction free from compulsion. This state-
ment is sufficient to exhibit the far-reaching justice of the
Treaty and to show that it does not contain any ground for appre-
hension.

Nevertheless, our territory being extensive and there being
ignorant as well as enlightened men, it comes about that there are

many idlers and busy-bodies who are not acquainted with the details of the Treaty and hence it is difficult to prevent the occasional spread of evil reports.

Let all citizens beware how they lend ear to such rumors and thus groundlessly multiply disturbances. Only consider that those in this Empire who embrace the Christian religion are likewise bound to cherish good intentions and must not be misled into acts of retaliation by current slanders nor must they, having entered the church slight ordinary people. They are to be friendly to their neighbors and thus without their exacting respect, others will voluntarily respect them. If on account of a single hostile word or act you are led to mutual recriminations you may become involved in a quarrel and your avowed intention to find your pleasure in that which is good will vanish.

And let others consider the fact that these foreigners, having come (10,000 "li") thousands of miles to our country, have uniformly treated our people with justice and been strenuous in seeking the common peace. The local officials in exerting themselves to protect the foreigners intend by this very means best to protect their own people.

In general, amity between China and foreign countries, the mutual peace of Church and people and the absence everywhere of causes of complaint, these are all germane to the original intention of the Treaty.

It has happened that on the evening of the 24th. day of the 4th. month, at the Ancestral Grove of the Hsi family, there arose

a case of dispute between the people and the church, these alleging that a child had been abducted and those that a mob had collected and persons had been beaten. Each party took the case to the Local Magistrate and accordingly the Magistrate of this district, Lou Hsien, had already promptly investigated the case and taken measures to secure peace.

It became your duty to await quietly the termination of his thorough investigation. How did it happen then, that next day some ignorant fellows proceeded to the residence of the foreigners and behaved themselves in a lawless manner, throwing bricks and stones? In thus adding a side issue to the original case you have certainly exhibited readiness to provoke a disturbance.

It becomes necessary that the Magistrate should be ordered vigorously to prosecute this case as a warning to others. Know ye, who deliberately transgress the praise-worthy (Imperial) Statutes, that these laws are sanctioned by fixed penalties. Why will you voluntarily seek to become criminals?

In addition to ordering the Local Magistrate forthwith to discover and arrest the instigators of the trouble and the perpetrators of the beating, it is proper that I should issue this stringent Proclamation. Having done so, I expect all soldiers, citizens, and also Christians, under my jurisdiction, to understand that from the date of this Proclamation you ought each, in peace, to attend to his own proper affairs, and not to exhibit mutual distrust nor give currency to slanderous reports which may lead to

out-breaks.

If cases occur which you cannot satisfactorily adjust, in each (such) case you should appeal to the officials for equitable adjudication. A resort to beating and mob violence will not be tolerated. ✓

If you dare deliberately to disobey these requirements you will surely be tried and punished with severity so as to protect the interests of this locality. But if you, the people and the church, truly honor these instructions and really exert yourselves to keep them, you shall have at once guaranteed the safety of your own families and with due humility, shown sympathy with His Majesty, the Emperor, whose indulgent grace is bestowed with an impartial view and a universal benevolence.

Beware! Take care! Do not disobey this special and stringent Proclamation.

Proclaimed on the 11th. day of the 5th. month in the 19th. year of the Emperor Kuang Hsi.

Let the above instructions
be generally known!

Seal.

AMERICAN PROTECTORATE MISSION,

HAINAN, CHINA.

Kiungchow, Nov. 12, 1895.

My Dear Doctor,

While here in Hainan we have escaped, so far, the horrible outbreaks that have occurred in central and southern China, the news that foreigners have been murdered elsewhere at the instigation of the officials has reached our people and caused them to show more opposition to our work and to foreigners generally, than we have yet experienced. The secret societies have as yet secured no good foothold here and probably that is one reason why there is comparatively so little opposition. Yet we have not entirely escaped trouble. A few weeks ago a number of coffins calling were forcibly opened and the valuables that were buried with the bodies were stolen. Rumor almost immediately had it that we had stolen the bones from these coffins with the intention of manufacturing a poisonous powder ^{which} ~~that~~ when inhaled has the power to cause death. This powder, according to the rumor, we were to use in killing the people. It is strange how such a rumor gets on so fast, but inside of two days the whole city and indeed, our whole port was in turmoil over the matter. The Commissioner of the Province called the attention of the magistrates to the matter and received their assurances that the rumors would be stopped. A few days later a proclamation appeared, calling upon the people to be on their guard until they had positive proof. About the same time we were informed that the foreigners had not run the coffins, nor that the thieves had seen one of our evilly disposed persons from outside the island. A few days ago a third proclamation appeared, which in its way is so unique that it occurred to me that it might be interesting to our friends at home so I gave this translation of it to you. It seems to us to be the strongest proclamation in our favor that has ever been published

here in Hainan and if the officials keep to it, we are in hopes that our work will progress more favorably than in the past.

If this translation can be of any use to you I will be very glad indeed to have you make use of it in any way you may see best.

With kind regards,

Sincerely Yours,

R. W. Macintyre

D E C,
by the grace of
the Emperor,
Intendant Prefect; Magistrate
of Kiungchow District.

Having been rewarded for merit ten times,
and advanced ten steps.

I again put out a proclamation, concerning what I consider an important matter; in order that all may understand; namely, to stop these evil reports.

According to previous information, I heard that in this district, outside the city, on the flats where coffins are placed previous to their burial, there have come evilly disposed persons from outside the Island, who have forced open the coffins with the purpose of stealing the clothes and valuables contained in them. I have already sent officers to secretly investigate, and have offered rewards for the arrest of the thieves. I also heard that evil reports were spread abroad, saying that the Church people had taken the bones with the purpose of making medicine with which to injure or kill the people. This talk is very strange!!

At that time I put out a proclamation forbidding such talk being carried on and made it plain that the foreign missionaries who have already been in Kiungchow a number of years, in accordance with the treaty, came to propagate their doctrines, to exhort the people to believe in "the Spirit", to heal the sick, giving away without charge medicines, and to perform benevolent ~~xxxxx~~ deeds. They have not stolen the bones, nor do they make medicine of them, neither do they injure the people. These things I have already set forth plainly in the previous proclamation.

Later, my officers gave me information that a certain man, named Khin Pa-tong had placed the coffins containing the bodies of his father and grandfather on the plot of land known as the Kum-cha-bui, previous to their burial. The thieves had pried open the coffins but he did not know whether any bones were missing or not. He was ordered to select a lucky day when the coffins might be opened and examination made as to whether any bones were missing, and he was ordered to inform the officials of the result.

Now this man, Khin Pa-tong on the eighteenth day of the ninth moon opened the coffin of his grandfather, I, the Magistrate, being present. All the bones of the body were there, not one being missing, but a jade bracelet that the deceased had worn on the left arm was gone. I then ordered the coffin resealed securely. I also examined the coffin of this man's father but found that it ~~was~~

was alright, not having been opened, so that I ordered them not to open it. This man, Khin Pa-tong has made and given to the officials a statement in which he states that there are no ~~xxx~~ bones missing from this coffin. Therefore, this is proof that these evil reports that were previously spread, that the bones were stolen in order to make medicine, are false.

Having examined the coffins in which the bodies of Khin Pa-tong's father and grandfather were placed, and having found that a jade bracelet is all that is missing, and not any bones, this is also proof that the opening of the coffins was done by thieves. This is indeed, a very evil deed. Further than inform the yamen officials, I put out a proclamation ordering the arrest and the punishment of the thieves. And for fear that you people do not understand and again spread these evil reports and mislead the hearts of the people I have put out this proclamation ordering that these evil reports be silenced.

From the time of posting this proclamation all the people, of whatever station or occupation must know that thieves opened the coffins in order to steal the valuables contained therein. I, The Magistrate, have thoroughly examined and found that the foreigners have not had the slightest connection with the robbing of the coffins. These missionaries have come here to preach in accordance with their treaty rights. The local officials must in accordance with the treaty, protect them. The foreigners have treated our officials, soldiers and people a great mercy. You must in accordance with good custom treat them well. From this time onward you must not again hear these evil rumors, or spread them among the people, leading astray their hearts. If you again disobey, and I again hear of it, or if I am informed that certain ones are spreading such reports,,I will certainly seize them and treat them as the worst criminals, and they cannot escape their punishment.

I also have found that the people of this district are in the habit of placing the coffins of their dead above ground, covering them with bricks instead of burying them, sometimes leaving them in this condition as long as ten years. Thieves seeing them accordingly thought they contained valuables. This does not accord or conform to what is due a father or mother from their children. After one month these coffins must be all buried, you must not delay in this matter for if you do you will be arrested.

As I have laid down the law, I will act in accordance thereto. All must obey and not disregard. This is very, very important!!!!
Kwang-si 21st year 9th moon, 22d day.

Chas. MacLennan
Nov 2

BOARD OF FOREIGN MISSIONS,
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

53 FIFTH AVENUE,

NEW YORK,

U. S. A.

For

"The Outlook in China" was presented by Rev. B. C. Henry D.D. Canton, China.

This land was entered by missionaries 54 years ago and the doors have opened wider and wider until now our stations are 3000 miles inland and reach every province.

Today, a crisis exists, involving national, political and religious interests. China has been humiliated by Japan. Her future weal or woe depends on how she decides the question of her foreign relations. Her former, exclusive policy can not be continued and will not be tolerated. The weakness of the central government has been exposed. To attain a proper idea of the present outlook for missions, a review of the missionary work of the past, as well as the present national structure of China, must be considered.

The missionary work done in the last One-half century is represented by 5 great districts, 29 stations, 250 out stations, 177 missionaries from America, (22 of which are medical and 8 of these ladies), 543 native Christian missionaries, 74 churches with 7000 members, schools with 5000 pupils, 9 hospitals, that have cared for over 120,000 patients, besides a fair number of good libraries and the Bible printed in 20 dialects, and property worth hundreds of thousands.

In the light of this showing, is the proposition to abandon China reasonable? No. Shall we recall our workers? No. The present is dark and we are saddened by

what has happened to our missionaries and our work. But our missionaries would not want to come back. They stand as one and their watchword is "China for Christ". We expect great internal disturbance in this national transition. Of course, "The heathen rage and the people imagine a vain thing. The kings of the earth set themselves and the rulers take counsel against the Lord and against his Anointed". But, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision". In the 8th verse are words for the Christian missionary, "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession".

Riot runs rife in China, to-day, against missionaries, and the ruling classes share in the outrages committed. All foreigners are hated. The outbreaks of superstition, fanaticism and hostility are due to this hatred. During the past five years 16 of our missionaries have been murdered and the criminals were never tried. Yet, our work goes on.

The following are hopeful signs of better times.

(1st, The demand for a change in the administration of the central government. A manifesto has already been issued demanding (a) a change in the constitutional government; (b) the removal of incapable rulers; (c) the removal of the "cue" as a sign of government allegiance; (d) the prohibition of the practice of foot binding; (e) the prohibition of opium smoking; (f) the protection of a free press. These involve great changes. To secure them, outside

help is required. A British protectorate would be a boon for China.

2nd, The construction of extensive railroads, bridges, tunnels, canals etc. is tending to upset heathen belief and is opening to Europe a trade in China's 34,000 square miles of coal beds, oil and mineral products, so that the development of the wealth and industry of China is assured.

3rd, The adoption of Western methods and ideas will help her. She is getting her eyes opened. Japan taught her a lesson. Education is acknowledged as of value and schools are in demand.

4th, Today, China is beginning to believe that Christianity is a prime factor in the progress of Western nations.

5th, Her appeal to our missionaries for a knowledge of science, art, literature and general learning is a hopeful sign.)

They need our help. "How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent"?

INTER-DENOMINATIONAL CONFERENCE
on the
REPEAL OF THE CHINESE PROHIBITORY LAW
of
May 5th 1892.

American statesmen, christians, philanthropists and patriots are earnestly requested to co-operate in securing the repeal of the obnoxious features of the Act of Congress approved May 5th 1892, entitled "An Act to prohibit the coming of Chinese persons into the United States", with the attendant "Regulations" of the Secretary of the Treasury, of July 7th 1892.

The act of 1888, (known as the Scott Law) was declared by the Supreme Court of the United States to be "in contravention of the express stipulations of the treaty of 1868 and of the supplemental treaty of 1880". This act of 1892, embodying the provisions of that act and going much beyond it, is a more flagrant violation of our treaty with China. It also grossly violates the treaty of 1868, with the reaffirmation of the treaty of 1880, which stipulates that "Chinese subjects residing in the United States shall enjoy the same privileges, immunities and exemptions in regard to travel or residence as there may be enjoyed by the citizens or subjects of the most favored nation."

By the act of 1892, before May 6th 1893, every Chinese laborer in the United States must procure a certificate of residence under penalty of arrest, imprisonment at hard labor ~~for a~~

for a period not exceeding one year and deportation to China.

"Any United States customs official, collector of internal revenue of his deputies, United States marshall or his deputies" may make arrests. The trial must be before a United States judge from whose decision there is no appeal. Right of trial by jury is denied. It is made mandatory on the judge to order that the convicted person" be deported from the United States" as provided in the act. If any one for unavoidable cause is unable to procure his certificate before May 5th 1893, then, in order to escape the penalty, he must "clearly establish" the fact of his inability "to the satisfaction of the judge", and also satisfy the Court "by at least one credible white witness that he was a resident of the United States" on or before May 5th 1892. In many cases this is impossible. An unfriendly judge may declare that he is not "satisfied". Then follows the penalty. If one loses his certificate he may procure another only from the officer who granted the original - the costs of this and of his arrest and trial being at the ~~discretion~~ discretion of the Court.

So much for the act itself. Now for the "Regulations".

The applicant must appear in person before the collector or his deputy and swear to the exact year, month and day, with other facts concerning his arrival in this country, together with certain particulars about himself. He must bring three unmounted photographs as prescribed, one for the form of application and one in

each for the original and the duplicate certificate of residence. It must be "a true photograph". "If the collector or his deputies have any doubt in regard to the correctness of the photograph presented they will refuse to receive the application and require a correct one". How easy to question the "correctness" of a photograph. He must also bring with him "two credible witnesses of good character" to make the prescribed affidavits. The collector or his deputy is sole judge as to their "credibility" and "good character". Often, because of the migratory habits of the Chinese, it is impossible to get these two witnesses, or if obtained at all, at great expense; ^{who} must swear that they are "well acquainted" with the applicant, that "we know of our own knowledge that on the 5th day of May 1902 he was within the limits of the United States, residing at ----", and other facts about his arrival, residence, occupation etc. If unable to furnish these witnesses "Satisfactory to the collector or his deputy his application will be rejected", unless by some other proof he can convince the Commissioner of Internal Revenue that a certificate should be given. In case of loss of the certificate "a duplicate may be issued under the same conditions that governed the original issue"; with this new obstacle, viz: the man must "establish to the satisfaction of the collector of the district in which the certificate was issued that such loss was without fault or negligence on the part of the applicant". Suppose the original was procured in

San Francisco and six months later lost in New York, how is to "establish" this even after the expense of a journey across the continent for the duplicate certificate?

Merchants who are owners or part owners of a bona fide mercantile establishment are exempt from the operations of this law, though for self protection they also may procure certificates of residence.

This important act was rushed through the House, the "previous question" being ordered, with but fifteen minutes discussion on either side. The vote was as follows: In the House; yeas, 186; nays, 27; not voting, 115; in the Senate; yeas, 30; nays, 15; not voting, 43.

The grave objections to this legislation are that it is a new departure for this country to require certificates of residence; it tags a man like a dog on the "ticket-of-leave" system of Botany Bay; it puts the burden of proof on a man that he is not violating the law, thus reversing all principles of justice; it requires no affidavit or indictment charging guilt; it subjects a man at any time or anywhere to arrest at the discretion of a horde of officers; in many cases it makes exceedingly difficult if not impossible requirements concerning witnesses; it gives enormous discretion to collectors and their deputies concerning the rejection of witnesses and applicants with no appeal and no penalty if they

abuse their power. It imposes heavy expense and much trouble to many in procuring the requisite evidence; it is barbarous in its penalties upon the innocent who may be unable to comply with its requirements; it presents the lamentable spectacle of a Christian nation breaking its treaty with a people whom we are endeavoring to win to the acceptance of the Gospel.

The act with its attendant regulations is a dishonor to the United States; a breach of faith with China; a hardship and wrong to the Chinese here; a provocation to retaliation by China; a hindrance in the way of Christian missions; and therefore should be obliterated.

In view of these things an interdenominational Conference was held at the Bible House, New York City, Jan. 26th 1893, to consider this subject. Officials of twelve great organizations engaged in missions to the Chinese in this country and in China had expressed a desire for the Conference. Representatives were present from the Domestic and Foreign missionary Society of the Protestant Episcopal Church; The American Baptist Home Mission Society; the American Baptist Missionary Union; the Presbyterian Board of Foreign Missions; The American Missionary Association; The Board of Foreign missions of the Reformed Church of America; The Seventh Day Baptist Missionary Society; the American Board of Commissioners of Foreign Missions; The Evangelical Alliance of the United States; the Young Men's Christian Association; while, rep-

representatives, (unavoidably detained) of the Missionary Society of the Methodist Episcopal Church, and of the Board of Foreign Missions of the Southern Baptist Convention concur in the action of the body.

The Conference appointed a committee of seven to endeavor to secure the repeal of the obnoxious features of the act of 1892; and appointed the undersigned a committee on its behalf to make this statement to the American people and to request the immediate and strenuous co-operation of editors, ministers of the Gospel and others for the accomplishment of the desired result. What is done must be done quickly as this Congress expires March 4th and the prescribed penalties take effect May 6th. Wherefore, this Conference, fairly representing the sentiments of at least thirty five millions of the people of this land, do hereby most respectfully and earnestly petition our representatives in Congress for the repeal of the hasty legislation of May 5th 1892.

By order and on behalf of the Conference

H. L. Murchouse,

F. F. Ellinwood,

J. Kimber

Committee.

THE CHINESE RECORDER

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20 MUSEUM ROAD
SHANGHAI, CHINA

EDITORIAL HEADQUARTERS
5 QUINSAN GARDENS
SHANGHAI, CHINA
TELEPHONE N. 715.

Sept. 9th 1921

Dr. Robert E. Speer,
40 Museum Road,
Shanghai.

Dear Dr. Speer,

I enclose herewith as per my promise some facts of the Chinese Recorder. You will note that I have added to the list of missions at present represented, as a matter of fact you see every large mission except the Southern Methodists and the Y.M.C.A. is now represented. The Y.M.C.A. has been overlooked because we have not been able to secure a satisfactory representative.

Yours very truly,

Frank Rawlinson

FACTS ABOUT THE RECORDER

I. Missions represented on Editorial Board, Sept., 1921. S.B.C. (1), P.N. (3), M.E.F.B. (3), B.M.S. (1), Lutheran (1), C.E.Z.M.S. (1), C.I.M. (1), Independent (1), A.B.C.F.M. (1), L.M.S. (1), P.S. (1), N.B.C. (1), Y.W.C.A. (1), Anglican (1), So. M. & Y.M.C.A. not directly represented.

II. CIRCULATION June 1913, 1317 subscribers.

July 1921, 1900 "

This is an increase of about 43-5/10% in eight years. In the same time the missionary body has increased about 33-5/10%. In 1913 25% of the missionaries subscribed, in 1921 (counting wives) 27% subscribed, (not counting wives) 39-2/10%. Of West China missionaries about 35% (not counting wives) subscribe. We have thus in this eight years increased somewhat the percentage of missionaries subscribing. Of the subscribers about 87% are in China, those abroad being mainly missionaries. Of Mission Boards in the United States and Canada having work in China, counting women's boards, there are 99, of these about 19% subscribe to the Recorder. In August 1921 about 25-3/10% of the subscribers were single women.

We recently studied our subscription list to find out what percentage of the missionaries in each province and mission are subscribing to the Chinese Recorder. In this summary, the number of missionaries considered is exclusive of wives. It is noted that there is a very small number of English-speaking Chinese at present subscribing to the Recorder and that about 18% of the subscribers were, at the time of the making of this summary, out of China. A large proportion of these are, however, missionaries on furlough.

Provinces.

The percentage of the missionaries subscribing in the different provinces is as follows: Hunan, 44.5%; Manchuria, 38.6%; Shensi, 38.4%;

Hupei, 37.3%; Szechwan, 37.3%; Honan, 36.9%; Shantung, 33.8%; Yunnan, 33.3%; Kiangsu, 32.5%; Chekiang, 32.3%; Fukien, 30.6%; Chihli, 30%; Shansi, 28.8%; Anhwei, 26.4%; Kwangtung, 25.7%; Kwangsi, 21.2%; Kansu, 19.2%; Kiangsi, 18.9%; Kweichow, 17.2%; Sinkiang, 12.5%. The percentage for the total missionary body being 39.2%.

Missions.

Of 171 different missionary organizations listed in the directory, all but 21% have subscribers to the Recorder and this 21% includes small groups only, the highest number in any such small group being ten. Thus, about eighty per cent of the missionary societies are, through their missionaries, supporting the Chinese Recorder. Though the percentage in each varies considerably, a few of the organizations, when there is only one member, have one hundred per cent subscribers. We have selected a few of the largest societies and give below the percentage of their missionaries, exclusive of wives, subscribing to the Recorder:

ABCFM, 44.9%; BMS, 54.4%; CEZMS, 27.8%; CIM, 15.1%; CMS, 25.6%; DMS, 37.8%; EPM, 42.9%; FCMS, 46.7%; LMS, 50%; MCC, 50%; MEFB, 34.4%; MES, 35.8%; PE, 30.3%; PN, 50.9%; PS, 47.6%; SBC, 40.5%; WMMS, 38%; YMCA, 61.5%; YWCA, 33.3%; ABFMS, 40%.

On analysing the subscribers as to their years of arrival in China, we find that:-

38.1%	arrived between	1911-1920	) i.e. about 72.4% of
34.3%	"	"	1901-1910) Recorder subscribers
			arrived in China during
			the last 20 years. This
			percentage is nearly the
			same as that for the
			whole missionary body.
17%	"	"	1891-1900
8.1%	"	"	1881-1890
2.4%	"	"	1865-1880

III. FINANCES.

Receipts in 1913	-	\$6,437.47
" " 1920	-	\$9,480.12

This is an increase of 47-2/10%

In 1914 the subscription was raised from \$3.50 to \$4.00

Expenditures in 1913 - \$6,826.79
" " 1920 - \$10,742.15

This is an increase of 57-4/10%. The debit balance in 1920 is more than covered by outstanding accounts.

IV. WOMEN'S WORK It is planned that Women's Work be absorbed into the Chinese Recorder, and that women's work be given special attention under a woman editor. Women's Work has now about 442 subscribers, of these 257 or 58% are already on the Recorder list.

V. ATTITUDE TOWARDS THE RECORDER While there are occasional criticisms, which are sought, in general the present plan of the Recorder seems to meet with the approval of our constituency, which is extremely varied both in taste, interests and opinion. Since 38% of our subscribers are junior missionaries, considerable attention must be given to their needs. The more technical sinological tends to slip into the background because there is another magazine (New China Review) handling this, and because the interests of our constituency in that direction are confined to a minority. In general the Recorder is looked on as a magazine of opinion and information, with a positive interest in Christian Unity and progressive thinking, though it does not take sides.

VI. PROGRAMME OF THE RECORDER

1. To put the missionaries in touch with Christian movements in the West affecting Christian work in China.
2. To create live contact with social movements of the West which have a bearing upon social needs in China.
3. To stimulate progressive thinking and planning against moral evil in China.
4. To promote discussion of themes of passing, or permanent interest to the missionaries.

5. To help the missionaries get in touch with Chinese life and thought, more particularly as it bears on religious problems.
6. To keep the missionaries in touch with the Christian movement in China.
7. To promote an understanding of Christian unity and help promote co-operation in Christian service.

VII. SOME NEEDS

1. Research articles:- For such an honorarium - fund is needed.
2. Studies of current problems of Christian movement in China.
3. Articles showing the trend of Christian thinking at Home Base on the problem of World Christian Movement.
4. Closer contacts with conferences in China:- For this a travel fund is needed.
5. Closer contact with Home Boards.
6. More freedom of editor to give time to magazine.
7. More editorial help, clerical and otherwise.
8. Financial support.

VIII. PROPOSED BUDGET TO MEET ABOVE NEEDS.

(based on 1920 accounts)

A. Estimated Expenditures:

I. Printing and Distributing A/c:

Printing twelve issues (increase size of magazine, 25%)	...	...	...	...	\$ 6,000.00
Collecting - Bookkeeping (10%)	...	...	...	...	900.00
Postage	...	...	...	...	750.00
Special printing: Mailing labels, etc..	...	...	...	...	200.00
Dispatching..	...	...	...	...	120.00
					<hr/>
					\$ 7,970.00

II. Editorial Board Expenses:

Salary of Editor (based on support of present editor, salary, furlough (two trips), rent, medical,					
G\$4,835 @ 2 x 1	...	...	...	...	\$ 9,670.00
Associate women editor and stenographer					

(full time salary, \$1,800; Rent,						
\$300; Furlough (two trips)...						
Clerk ...	...	...	...	...	...	\$2,350.00
Rent ...	...	...	...	...	...	300.00
Coolie...	...	...	...	...	...	300.00
Telephone ...	...	...	...	...	...	60.00
Stationery ...	...	...	...	...	...	87.00
Postage..	...	...	...	...	...	150.00
Minutes..	...	...	...	...	...	150.00
Advertising campaigns...	...	...	...	...	...	35.00
Buying Photographs.	...	...	...	...	...	400.00
Subscriptions to Magazines...	...	...	...	...	...	100.00
Purchase of Books..	...	...	...	...	...	25.00
Honoraria ...	...	...	...	...	...	100.00
Incidentals...	...	...	...	...	...	500.00
						75.00

\$14,302.00

III. Emergency Fund, exchange G\$500 ... \$ 1,000.00

Total Expenditures ... \$23,272.00

B. Estimated Receipts:

Subscriptions (1900)...	...	...	...	...	\$7,600.00
Advertisements...	...	...	...	...	2,075.00
Sales..	...	...	...	...	25.00
Interest on Jubilee Fund...	...	...	...	...	200.00
Incidental..	...	...	...	...	100.00

\$10,000.00

Subsidy needed ... Mex. \$13,272.00

Mex. \$13,272.00 @ 2 x 1 = G\$6636.00. Subsidy from

Ten Boards each about G\$670.00.

To provide half editor's support = subsidy needed Mex. \$8,436 =

G\$4,218.00 as divided among ten Boards each about G\$425.00.

38 Luinsan Road Shanghai May 19. 1923

Dear Robert:- The above ~~is my~~ address. Missionary
Home for personal letters, the ~~20~~ Museum Road is
the more common one. I hope you do not object to my
writing you thus privately and frankly from time to time;
it is either thus or not at all. Not that I fear others
knowing what I thus write you, but I do not think it is
on the whole ^{always} profitable to the cause just now that they
should know all that is said.

1. I was dismayed when I saw that Mr. Turnbull
had drawn your name into publicity in connection
with my "Why I Joined the Bible Union of China" in the
S.S. Times of March 10. published in full. It seemed
to me a regrettable thing to mention you. The article expresses my
profoundest convictions upon this issue now before
the Church and the world "Was God a miracle worker
among the Jews and in his Son Christ Jesus, and does he
work miracles of another sort today - a miracle being an
act of God's immediate volition unrelated to the common
~~order~~ of succession of events for the purpose of
establishing an immediate ^{and personal} contact with one or more
human ~~spirit~~ beings. The chief miracles today are the
miracle of the new life from Christ Jesus to the believing
soul and the direct answers ^{ever descending} to a million prayers.
~~exhibiting~~. To me the above question is identical
with the question "Is the Bible a record of fact with the
seal of God Almighty upon its truthfulness?" And on
the affirmative answer to that question hangs the
^{stability} permanency and the ~~power~~ ^{ever} giving energy of the Church
in China and the world, so it seems to me.

was all quashed and a compromise made, wisely I think, that placed "Jesus Christ being the corner stone" in both English and Chinese on the stone laid the other day.

3. Your second cablegram, ^{favoring the sale of the old True Light property at Cantonment} checking the procedure to ~~expand~~ \$450,000 in a new piece of land for mission use was timely.

our Ad Interim Comm. took the matter up and distinctly stipulated that, while permission was given to buy the city lot at \$450,000, since it could not be obtained at all unless bought as a unit, only such portion of it should be used by the mission as was necessary to provide space for activities already existing at the old True Light site and the remainder is subject to disposal of the Board thro the Council.

The location is most desirable for all the future and should become a centre of light and blessing to a great city.

4. There are stirring times - The Natl. Yth Council has just adjourned. Mr. Patton attended all the meetings. A good spirit is said to have prevailed throughout.

A bold move was made towards the close to launch a Literature Council ~~under~~ ^{under its auspices}, but a strong speech of Mr. Hoste C. F. M., ^{against the project} followed by a motion of Mr. Patton to take no action resulted in dropping the matter for this year.

Mr. Hoste was not prepared to have an organization ~~to~~ ^{wh.} his Mission was supporting issue the works of Kent and Coe and Peake ^{etc.} (He did not mention these or any names, of course).

Wouldn't it be better ~~to~~ for those who believe the Bible to be true and therefore the Christ of the Bible, unemasculated, to be the real Christ, whose life blood was shed for our sins - for those to simply form a ^{world wide} church consisting of those who hold these things to be more precious than life and let all others exercise their freedom without camouflage and compromise? This is too big a question - I do not expect an answer to this or any portion of the above. I would prefer that you consider this a CONVERSATION and destroy it - yours with unabated regard - Walter Lewis.

2. The foundation stone laying ceremony of the new Missions Building took place a few days ago. What a typical illustration the whole enterprise to date is of the quiet way in which we Presbyterians (and some others too) do ~~big~~ things - no Presbyterian trumpeters or trumpets present. I wouldn't have given \$75,000

for the project, but the Building will be useful and impressive ^{at least} - ~~we~~ witness to the magnitude of ^{the} investment in Missions, ~~at least~~.

I have not agreed with my colleagues C.E.P.'s effort to have the deed of trust altered or so interpreted as to give Presbyterians a special privilege in the Building. I have believed it was a gift outright to the mission cause and have felt that it was unbecoming in us Presbyterians now to ~~emphasize~~ ^{make claims} ~~our~~ special privileges or even to emphasize our generosity in relation to it at any time. But the only way to a final agreement out here was to obtain the Trustee, our Board's interpretation of the trust deed. The provision which you have ~~made~~ ^{made} that, for the present at least, the Board of Managers of the building shall ~~comprise~~ ^{consist of} $\frac{1}{3}$ Chinese and $\frac{2}{3}$ non Chinese provides ^{adequate} ~~every~~ safe guard, in my opinion.

You will be asked by the new National Xtn Council to suggest a name other than "Missions Building" for the edifice; both Dr. Hodgkin and Bp Root ~~and~~ strongly favor the change.

It was profoundly significant that our Chinese brethren, co-officials ^{with Bp Root} of the Natl. Xtn. Council, had prepared a ^{Chinese} translation of the name "The Missions Building" which read "The Business Offices (or Administration Building) of the National Christian Church of China"! This, however,

Please do not preserve this
I hope to make a full report later. Jim

American Presbyterian Mission.

Mosha (Yuan Chiang) ^{Yunnan} China Feb. 21. 1923

Dear Robert:-

This is a brief word in confidence regarding the work among the Tai at this place, ^{being} the impression received after ten days' stay in December when journeying towards Chien Hung (Chien Lung Chiang) and now on returning from that station.

Do not commit the Board to a large expenditure of either money or men here until the real animus of this movement is more thoroughly tested. It seems to me almost wholly secular, a movement toward the American friends as rescuers from the domination of Chinese landlords, and an exchange from the form of insurance against demon injury they have hitherto ^{trusted} ~~reposed~~ to another that is deemed more effective.

The accessible population of Tai-accessible in a journey of three days is, I estimate, not more than twenty or thirty thousand. The immediate vicinity, within one day, may have a population of five thousand. This hardly warrants the founding of a large station.

The Lord's hand has led and will lead; but it is not clear, in my opinion, whether for a centre of permanent work for these people.

I confess to a little surprise that the Board should have taken its action of Jan. 2nd establishing Yuan Chiang Station without awaiting China Council ~~reference~~ ^{reference} and opinion.

Two days from Mosha,
Yuan Chiang itself, tho on the main road from
the capital southward, is with its immediate
environs the most depressing locality I have
seen in all China, the city broken down and without
walls and diminishing in population, the mountain
chain, ^{tho as usual exposing no rock surface, utterly} barren of ~~any~~ vegetation, ^{that all} ^{while} ^{all} ^{Yunnan mts}
that I have seen abound in it to the summit, &
~~feared~~ ^{feared} subject to malignant malaria, ^{more so} than any city on
the whole route - it is a desolate place. I cannot
at present advocate planting ^{there} a normal sized
station for a China Mission. In a word, The
Lord does not seem to me to have ^{yet} disclosed his
purpose regarding the permanent maintenance and
extension of this work among non-Buddhistic (or
illiterate) Tai. The five or six thousand Tai ^{who} ^{live}
around Yuan Chiang city are not especially
~~receptive~~ ^{receptive}, tho there are villages where a number
of families have ~~been away~~ ^{abandoned} their spirit ~~and~~ cult-
and are listening with ^{interest} to the Christian teaching.

The missionaries at Mosha require for the
preservation of health two domiciles that will permit
them to move out of the upper floor of the caravansary
where the families are crowded together and which is
required for school use, domiciles which may be used
by native evangelists later on. These they are planning
to build at an expense of not more than \$1000 max each.
They need also a ~~sanatorium~~ ^{sanatorium} in the ^{into} ^{fifteen miles away}.
They are a noble band, tried, true & level headed,
specially Mr. and Mrs. Callender - all heroic.
But there has been more or less ^{that is} ^{unintentionally} ^{misleading} ^{in the} ^{newspaper} ^{editorial}
re- to that they have furnished our church papers. The movement
is not yet a movement to the Lord - yours heartily in him!
Walter Lawrie

Dictated 4/11/23

April 12, 1923

Dr. Brown:

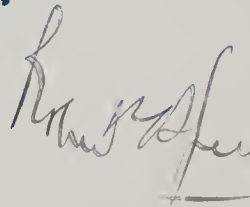
Mr. Scott: B U I L D I N G :

Dear Friends:

I enclose a personal letter from Walter Lowrie in which, as you will see, he says he is writing in confidence, but which it seems to me you ought to see. Please regard it as in confidence as Dr. Lowrie desires. Kindly return it to me when you have read it.

Very cordially yours,

RES-KC.



"Second: That we cordially approve the action of the Board and the Siam Missions in opening work in Southwestern Yunnan where the written character and the religious situation are indetical with that in North Siam.

"Third: That it is our judgment that WHENEVER THE BOARD FEELS IN A POSITION TO OPEN ADDITIONAL WORK FOR THE TAI PEOPLE, SUCH WORK SHOULD BE LOCATED IN THE SOUTHEASTERN PART OF YUNNAN and Southern Kweichow in the region roughly indicated by Poseting, Kwangnanfu, and Hingfu."

This was supplemented by the China Council's action in 1919 (See Minutes of its annual meeting, page 33) in which the Council stated that "we are glad to learn that the Chieng-rung station has been opened in a district well populated with Tai, and active work has begun under the leadership of Dr. and Mrs. W. Clifton Dodd," and "it (the China Council) favors the Board setting aside a certain amount of money for further survey looking towards the development of the work of this Mission."

Now Yuan-kiang is understood to be "in the southeastern part of Yunnan," and as the China Council as well as the Board knew in 1922 that missionaries had been residing and working at Yuan-kiang for a year or more, as those missionaries had sent the most glowing accounts of the wonderful way in which the work had opened, and as they are, as you justly observe in your letter, "a noble band, tried, true and level-headed", was it not natural that the Board should assume that the China Council desired the Board to erect a Mission on the basis of the existing situation which was that both Chieng-rung and Yuan-kiang were already stations in fact. I cannot feel therefore that the Board has been at fault in the matter. If the China Council had any misgivings about Yuan-kiang, why did it not mention them when it knew that Yuan-kiang was actually occupied as a station center when the Council, at its last annual meeting, approved the constitution of the work in Yunnan as a Mission?

However, the Board has no zeal about that particular city as the station center for that part of the Mission. Indeed, in view of your unfavorable impression, we doubt whether it should be. There need be no trouble about this. No property has yet been secured and the Board will very cordially recognize any other city in that region that the China Council may recommend. Of course we desire the city that is chosen to be of sufficient size and to have within practicable working distance a sufficiently large population to justify a station of four or five families, for, allowing for furloughs and health changes, that number should be deemed a minimum for so isolated a station. You speak of the Tai population as small, but how about the Chinese population? Our work in any station should not be limited to a particular segment of the population but for all the unevangelized people that are not

being reached by other missionary agencies, both Tai and Chinese. The reports of the missionaries from Dr. Dodd down have given us the impression that the unevangelized Tai population in that part of China is enormous, Dr. Dodd believed it to be ten or twelve millions. There appears to be no question about Chieng-rung. If Yuan-kiang is not the right place for the second station, surely there is one somewhere else.

So far from proceeding "without awaiting China Council conference and opinion," I as "the Secretary in charge" have been careful to confer with the China Council from the beginning. When in 1921 the Chiengrung missionaries and the Siam Mission reported that the time had come to erect a new Mission in Yunnan, I reported in Board letter to the China Council No. 32, March 25, 1921, that the Board had sent to Siam a reply which included the following: "in view of the fact that the proposed Mission would be in China, it would be, when formed, within the jurisdiction of the China Council, whose concurrent judgment should therefore be deemed a pre-requisite to the erection of another Mission in China." "You will note that the Board expects a recommendation from the China Council on this subject which we assume you will place upon the docket for your next annual meeting."

The Minutes of the annual meeting of the China Council in 1921 (Section 170, page 59) show the following action:

"On account of insufficient data regarding the field and in view of the fact that the estimates are not at the command of the Council, and in view also of the pressing needs in our China Missions for reinforcements in both men and means, Council at the present time is not able to recommend the forming of a separate Mission to the Tai-speaking people, and recommends that the existing Station retain its present relationship with the Siam Mission."

The Board therefore still held the matter in abeyance, and in Board letter No. 37 of December 20, 1921, page 13, I wrote somewhat fully on the subject and quoted the further action of the Board which concluded as follows:

"The Board voted, however, to defer final action upon the request from Siam until further report from the China Council as to whether it would approve the proposed action in view of the considerations that have been indicated and the disposition of the Board to exercise due care not to have the action unfavorably affect appropriations and reinforcements for the present China Missions."

"We shall therefore hold the matter open until further report by the China Council or its Ad Interim Committee, and meantime we are asking the Chieng-rung Station to send to the China Council copies of its reports and estimates and any other information that may be desired."

In reply, the Minutes of the last annual meeting of the China Council, September, 1922, Section 581, page 60, give the following action:

"581. Tai Mission. - In view of the location of Chieng-rung Station for work among the Tai in China and its inaccessibility to Siam, the China Council approves the erection of the Chieng-rung Station to a Mission to be known as the 'Yunnan Mission' with a representative as soon as feasible on the China Council. We recommend that either the Chairman or Vice-Chairman of the Council (as may be arranged between them) make a trip to Yunnan as early as may be possible to make a careful study of the situation and report, especially as to the advisability of a second station. (B.L. No.37, page 13.)"

The consequent action of the Board was announced in Board Letter to the China Council, No. 50, January 4, 1923, pages 16-17:

"The China Council in No 581, Minutes p.60, having approved the proposal of the Board in Board letter No. 37, p. 13, regarding the Chieng Rung Station field, the Board constituted that field as a separate Mission to be known as THE YUNNAN MISSION with two stations - Chieng Rung and Yuan-kiang, this Mission to be related to the China Council on and after April 1, 1923, in the same way as the other Missions in China."

Afterwards, I heard that your health would probably prevent your going to Yunnan, and Dr. C.H. Fenn, who was designated as alternate on page 60 of the Council's Minutes, wrote that he could not go. We were very glad when word came that you could go. Your report and the China Council's recommendations thereon have not yet reached us. I wish that they could have been received before we were obliged to fix the appropriations for the new year and to send to the printer our report for the General Assembly, but the dates for these things are not within our control, and the time came when we could wait no longer. Your cable of February 14 was not understood to refer to occupation of the field but only to the appropriations that were involved. But these must be made out by the middle of March and it is now the middle of April. We had no alternative therefore but to act on the estimates that had already been received. Moreover, the appeals for reinforcements for the Mission were desperate. The workers were breaking down under the strain. I have never read more moving accounts of what the missionaries evidently regarded as an imperative call of God. Dr. Park, suffering from a poisonous infection and his furlough overdue, wrote:

July 18, 1922.

"There has been a wonderful mass movement on among the Tai Ya people here during the past year which continues to grow by leaps and bounds, the people coming to Christ, casting out their evil spirit worship and beginning a new life, whole villages at a time. We believe it is only the beginning of God's great plan for the Tai Ya and the various other Tai speaking people of this region of China".....
 "This field is hard, but it is the best place to work that I have ever experienced. The people are ready to come in here by the village. It is an answer to many prayers. We cannot ignore this call."
 "Life among these hospitable, lovable people is inspiring."

Mr. Callender, whom you particularly commend, wrote September 16, 1922, as follows:

"We are looking with anxiety the Board's reply to our requests for forces, as well as for funds to carry on the work. The work is a marvelous mass movement and should be fostered and directed. We should strike while the iron is hot. The work is arduous and strenuous beyond anything ever undertaken by us. We are at times "all in" trying to keep pace with the development of the work and give it adequate oversight."..... In Muang Ya the work is progressing more rapidly than in M. Chung. Just day before yesterday Dr. Park wrote to me saying that one family came in one day, two the next, and eight more in another village were to take a stand the third day. That is the rate the people are coming out on the Lord's side. Besides, the Chinese in this region are coming in also. When we were on the mountain trying to get a bit of rest twelve families of Chinese took a stand. The same Chinese evangelist, who was sent by the kind friends of the C.I.M. at Yunnanfu, recently went up to the local official of Muang Ya or Chinese Mosha, at the request of this official. The result is 58 persons have been enrolled as catechumens. Who is going to care for these Chinese we do not know. The Chinese part of our work has been reported to the China Council and they are planning to send a man to look over this whole field. We are very glad of this hearty cooperation. Mr. Fullerton, who claims responsibility for the Chinese work all over this section of Yunnan, has asked our Mission in South China to take over all of his work, as the work among the tribes people, he says, will require all their time. They have several thousand to look after and cannot care for the Chinese. He has written to Dr. Lowrie, setting forth his ideas and asking that the China Council assume responsibility for all of his work among

the Chinese. It was not until after Mr. Fullerton proposed this plan that we made any effort to evangelize the Chinese part of the population. Now the work is very promising among them, also. And we trust the China Council will be able to take care of this part of the work. We appeal to the Board and to our friends to help carry out what is evidently God's plan for these Non-Buddhist people, viz., a mass movement which must have human direction as well as the Spirit of the Master Himself to carry out the plan."

Dr. Park writes again on November 22, 1922.

"This landslide for Christ continues to grow. It exceeds all our hopes. Over two thousand converts are enrolled. They are not led by man. God alone would call so many to repentance in such a short time. Pray for all missionaries, Tai, Chinese, and tribesmen."

In view of such reports and the repeated actions of the China Council, was it not natural for the Board to proceed as it did? What else could it have done?

You state that the movement of the people towards Christianity seems to you "almost wholly secular, a movement toward the American friends as rescuers from the domination of Chinese landlords and an exchange from the form of insurance against demon injury that they have hitherto trusted to another that is deemed more effective."

I already had the possibility of this in mind, and would have cautioned the missionaries before this if their letters had not been so glowing and happy that I hesitated to throw cold water upon them.

And yet, is it not true that, whatever the motive, the people are coming in such ways as to give the missionaries a great opportunity? Do we not remember that for a generation it was said that the Chinese came to the missionaries in order to "eat the foreigners' rice," or to secure the foreigners' support in law suits? Have we not been told over and over again that the wonderful mass movement in India is largely due to the desire of the outcasts to be freed from the oppressive ostracism from which they saw no other avenue of escape? Have we not been repeatedly told that the remarkable movement in Korea was due in no small part to the expectation of the Koreans that they could thus secure the powerful assistance of Americans, and that the revival in northern Siam a few years ago began in an epidemic because the death rate among the Christians was so low that the superstitious people thought that a change of gods would save their lives? Such criticisms have been common from the beginning.

The Rev. J. Walter Lowrie, D.D.

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They certainly should cause missionaries to be extremely careful and to be on their guard against admitting converts to baptism without due testing; but surely they are not a reason why we should fail to preach the Gospel to those who are ready to receive it. Whatever may have opened the door, the fact is that it is open. The rest is for us, with the help of God, to do.

Of course we understand that after such a trip as you took you would need reasonable time to prepare your report. We are eagerly awaiting it, for we expect it to be of large value. We earnestly hope that you have suffered no ill effects from the strain that you have been under. It must have been exceedingly heavy.

I am called to a committee meeting at this point, so that I must hurriedly close.

Affectionately yours,

Arthur Brown

AJB:H

1 hat sent
April 16, 1923.

The Rev. J. Walter Lowrie, D.D.
20 Museum Road,
Shanghai, China.

Dear Dr. Lowrie:

Of course Dr. Speer showed me your letter to him of February 21 regarding Yuan-kiang as it relates to actions of the Board about the Yunnan Mission which is in my department. Your impressions are certainly disconcerting.

I confess that I am surprised, however, that you should "confess to a little surprise that the Board should have taken its action of January 2 establishing the Yuan-kiang Station without awaiting the China Council conference and opinion". Now the question of opening a new Mission in Yunnan has been under favorable consideration by the China Council as well as the Board for nearly six years, and a Mission in China is not supposed to be constituted with only one station. Indeed the China Council specifically suggested a station in the region referred to. The minutes of the annual meeting of the China Council in 1917, page 44, contain the following action:

"Opening Work among the Tai Peoples. Whereas Authorities on the races and languages of South China agree that a considerable part, in some sections of South China the largest part, of the people are closely related in blood and speech to the Tai of Siam; and

Whereas: Our own Presbyterian Church has the only considerable body of missionaries among the Tai, and the only considerable Tai-speaking churches; and

Whereas: The sections of China where the Tai population is found are recognized by the China Continuation Committee as among the least adequately occupied sections of China, there being so far as we are aware no missionary in China who can speak with them in their own tongue;

Resolved: First: That we recognize the special responsibility of our own Church for the evangelization of the Tai people in China as well as Siam; but as a definition rather than an extension of our responsibility.